SCC
9364
v. 19

SCC
9365 (in rear)
v. 20

Digitized by the Internet Archive
in 2015

https://archive.org/details/womanswork204pres

WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XX.—1905

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

INDEX TO VOLUME XX.—1905.

PAGE

AFRICA—Women Missionaries 59
A New Missionary and a Strategic Station 7
Single Men's Corps 59
A Day with the Fang 59
First Impressions of Africa 60
Reports for 1904 64
Partition of Africa (Speer) 66
Industrial Development 66
Civilized Man Must Hold His Own 68
School in Bululand 68
The Fetich—A Worship (Nassau) 70
Church Organized at Lolodorf 163
Current Events 58, 262
West Africa, Dr. Halsey's Book on 267
Outline Study of Africa 265, 287
Letters from 16, 71, 190, 241, 264
Notes on 2, 5, 58, 81, 154, 201, 250, 273
Books on 153, 201, 267, 274

ANNUAL MEETINGS—Woman's Boards 143, 149
In Connection with General Assembly 166

AUXILIARIES AND BANDS, NEW 23, 54, 124, 171, 198, 222, 270

BIBLE READINGS 18, 49

BOOKS, NEW 19, 50, 100, 121, 153, 201, 267, 289

BOOK REVIEWS:
Book for the Pulpit 181
Book by an Editor 182
Book by an Army Officer 183
Book by a Missionary Secretary 187
Book by a Missionary 188
Blue Book of Missions 189

CHANGES in Missionary Force 19, 51, 74, 100, 121, 149, 167, 194, 219, 244, 267, 289

CHINA—Women Missionaries 27
Missions and High Life at Tengchow 27
Two Paotingfu Hospitals 29
Reports Canton Mission, 1904 30
Shantung Events 32
The Year in Girls' Schools 33
Tengchow Teacher's Country Week 35
Gospel Work for Paotingfu Women 36
Seeking Goodly Pearls, Nanking Field 37
Temptation of a Hangchow Woman 38
New Forces in Old China (A. J. Brown) 39
Women of Hunan Province 39
Among Women of Ningpo Field 41
A Taste of Itineration, Anhui 41
Hollow Exertions of Chinese Educationalists 42
Medical Chapter 43
Letter from Dr. Eleanor Chesnut—facing 273.
Letters from 44, 98, 120, 142, 191, 216
Notes on 25, 26, 57, 81, 106, 154, 226, 250, 273, 274

CHINA—HAINAN—Women Missionaries 155
Invaluable Out-Station Chapels 155
A Nodoa Bride 156
Country Work at New Year Holidays 157
Incidents from Kiungchow 161
Hainanese Bondwoman and Free Woman 162
Letters from 164
Note on 226

CHINESE IN CALIFORNIA, Mission for 185

CHRISTUS LIBERATOR 121, 166, 193, 201, 217, 242
At Chautauqua 226
Introduction to 265
Chapter I 287
Newspaper Reviews of 288

CONFERENCE of Young People, Silver Bay 73, 166, 242

CONFERENCE of Mission Boards in U. S. and Canada 82

DOORS OPEN in Japan 13

DUX CHRISTUS 18, 49, 73, 99, 121

PAGE

EDITORIAL NOTES (in part):
Allen, H. N 105
Besant, Mrs 82
Bible 25, 249, 250
Colleges, Christian 25, 26, 81
Comfort Bags 81
Converts 82, 130, 154, 226
Converse, John H 129
Cruelty in Persia 58
Deaths 25, 57, 153, 177, 201, 225, 226, 273
Earthquakes 129, 201
Financial 153, 178
Governor of Shantung 25
Halsey, Dr. A. W 1, 26, 57, 81, 105, 129, 267
Hepburn's Birthday, Dr 81
Hospitals Dedicated 2, 26
Industrial 81
Japanese, San Francisco 226
Johnston, Sir Harry H 153
Leaflets, etc 26, 194, 201, 249
Martyrs 273
MacLean, Miss Margaret 201, 273
Medical 1, 106, 226
Native Women Advancing 25, 250
Personal 1, 2, 57, 129, 153, 201, 274
Printing 105
Railroads, Korea 26, 130, 250
Reinforcements 249
Schools Full 130, 202, 225
Siam, King of 2, 105
Union in India 82, 153, 250
Union in Korea 249
Wilder, Mrs. R. G 129
Woman's Work Items 1, 82, 130, 178, 202, 226
Wrecked Station, Congo 58

EARLY YEARS in Our Women's Societies 47

EVENTS in 1904, Relating to Missions, Outstanding 3

FAULT IN WOMAN'S MEETINGS, A 73

GUATEMALA—Women Missionaries 131
Needy Guatemala 135
Letters from 140

HEADQUARTERS, NOTES FROM 20, 51, 74, 100, 122, 150, 167, 194, 220, 245, 268, 290

HONOR ROLL 167, 242

ILLUSTRATIONS:
Africa: Mrs. Lehman at Lolodorf, 8; Forest Path, 61; Carriers, 62; MacLean Memorial Church, 63; Bulu Women Returning from Work, 67; Missionary Homes, Elat, 69. *China:* Dinner Guests, Tengchow, 28; Taylor Hospital, Paotingfu, 29; Country Chapel, 31; Cuyler Church, 31; A Dining-room, Ichowfu, 33; Miss Gowans and Her Class, Paotingfu, 37; Hunanese Woman at Her Loom, 40; Pillar of Nodoa Church, 155; Nodoa Bride, 156; Back Hair, 157; Feast Day, 161; Dr. Chesnut, facing 273. *India:* Phila. Hospital, Ambala, 85; Delhi Gate Dispensary, Lahore, 86; Sarah Seward Hospital, Allahabad, 87; Mrs. Stebbins, 88; Feeding Children, Miraj, 94; Hospital Patient, 185. *Japan:* Church, Kyoto, 6; Soldiers' Bible Class, 207; Games and Music in Camp, 208; New Building, Sapporo, 212. *Korea:* Newly Wedded Pair, 252; GRANDPA HAN AND FAMILY, 253; Bertha Finley Hunt, 256; Mrs. Hunt and Whang Hai Women, 257; Village Protector from Demons, 258; Market in Chong Ju, 260. *Mexico:* McMurtrie Chapel, Climbing Out of the Valley, Temple of God's Love (2), 133; Itinerating in Hot Country, Don Lopez and Family, School, Mountain Side, 134. *Persia:* Ferry Hospital, Teheran, 11; Portraits of Justin Perkins and Wife, Joseph Cochran and Wife, 227; John Shedd and Wife, Mrs. Coan, 228; Village Girls Dancing, 230; School for Boys, Teheran, 237; A Peculiar Doctor, 239. *Philippines:* Filipino Widow, 160. *Siam and Laos:* Princess-Pupils, Bangkok, 107; Miss Cole and Graduating Class, 1903, 108; School at Rajaburee, 112; Gateway to Lampang Temple, 113; Boys' School, Lakawn, 114; Patients, Christian Teacher, 116; Wat at Pitsan-

PAGE

uloke, 117. *South America:* Singing Class, Valparaiso, Chili, 137; Escuela Popular, Valparaiso, 138. *Syria:* Sidon Graduates, 13. Old Portraits, 275–278; School, 279; Straw Work, 280, 281. *Turkey:* Armenian Orphans, Marsovan, 5.

India—Women Missionaries ... 83
Reminiscences of Christian Women ... 83
Some of Our Doctors in India ... 84
Dehra School ... 88
Industrial Work, Saharanpur ... 88
Sabathu Leper Asylum, Punjab ... 90
A Rescue, Spite of Caste ... 91
Touring Notes in West India ... 91
First Year Impressions in Lahore ... 93
Hindu Sacrifice at Miraj to Dispel Plague ... 93
Summer School at Morinda, Punjab ... 184
A Hospital Patient ... 185
Letters from ... 17, 72, 96, 241
Notes on ... 57, 81, 82, 106, 129, 130, 153, 154, 177, 201, 226, 250

Japan—Women Missionaries ... 203
Presbyterian Christians in the Japanese Army ... 6
Open Doors in Japan ... 13
A Soldier's Funeral ... 26
Letters from Japanese Soldiers ... 95
Advance During Threescore Years ... 203
The Japanese as They Are ... 205
Work for Japanese Soldiers in Manchuria ... 207
Gospel Tent Work ... 209
A Furlough—Before and After Taking ... 210
Twentieth Anniversary, School, Kanazawa ... 211
Encouragement to Service ... 212
Good Signs in Wartime ... 213
Contrasted Forces at Osaka ... 214
Letters from ... 72, 97, 120, 164, 192, 215, 286
Notes on ... 26, 58, 81, 106, 177, 201, 202, 273
Japan for Juniors (Text-book) ... 49, 202

Korea—Women Missionaries ... 251
New Hospitals Dedicated ... 2, 26
John D. Wells Training School, Seoul ... 167
A Call from a Korean Princess ... 251
Building a Hospital at Syen Chun ... 252
New Property for Korea Mission ... 254
Among Taiku Women ... 254
A Beginning at Chong Ju, Chung Chong Province ... 255
Mrs. Hunt's Last Piece of Service for Korea ... 256
The Growth of a "Group" or Congregation ... 257
Buying the Truth in a Korean Market ... 259
Plenty That is Interesting in Syen Chun Field ... 260
Notes on Korea Mission ... 262
Letters from ... 15, 45, 119, 165, 191, 215, 263, 286
Notes on ... 2, 26, 105, 106, 130, 153, 178, 249

Library, African Reference ... 289
Mexico—Women Missionaries ... 131
Street Scene at Cuernavaca ... 132
Description of Kodak Views ... 133
Tourist and Coachman ... 138
Letters from ... 140, 215
Notes on ... 58, 129

Missionary Magazine, The ... 18

Mothers, Listen—Verse ... 99

Persia—Women Missionaries ... 227
Cholera Relief Work ... 9
Cure for Plague ... 186
Some Young Urumia Missionaries ... 227
Persian Women and the Gospel ... 229
A Kurdish Roderick Dhu, His Clan, and Fate ... 231
Another Urumia Veteran Promoted ... 233
Christian Endeavor Convention ... 234
Our Educational Work ... 235
Boys' School, etc., Teheran ... 236

PAGE

Faith Hubbard School Commencement ... 237
Teacher's Week Among Country Churches ... 238
A Surprising Doctor ... 239
Letters from ... 15, 44, 240
Notes on ... 1, 26, 58, 153, 225

Philippines—Women Missionaries ... 155
A Visitor in Cebu ... 158
Summer Capital ... 159
Undertakings at Iloilo ... 160
Letters from ... 17
Notes on ... 26, 81, 105, 154, 250

Praise Meeting Anniversaries, Denver ... 100

Prayer—Verse ... 50

Prayer Calendar, Missionary ... 74

Quarterly, *All the World* ... 74

Religion in Paganism ... 288

Siam and Laos—Women Missionaries ... 107
Incidents from Chieng Mai ... 12
Boon Itt Memorial ... 106
Historical Sketch of Harriet House School ... 107
Trans-Cambodia Tour to the Kamoo People ... 110
New Hospital at Nakawn ... 111
Vacation News from Bangkok ... 112
Bear-bitten Noi Wong ... 113
Visitors, High and Low ... 115
Medical Work in Laos ... 116
Helping a "Shut-In" ... 116
Progress in Bangkok ... 117
Tour of a Novice in Pré Field ... 179
Letters from ... 46, 118, 240, 264
Notes on ... 2, 26, 105, 106, 177, 225, 250

South America—Women Missionaries ... 131
Women's Meetings in Barranquilla, Colombia ... 131
Encouraging Change at Estancia, Brazil ... 132
Annual Meeting and Backward Brazil ... 136
Progress at Valparaiso, Chili ... 137
The Christ of the Andes ... 139
South Brazil Notes ... 139
Letters from Brazil, 141, 286; Chili, 141; Venezuela, 142
Notes on Chili ... 130 Brazil ... 130, 274

Study Classes ... 153, 177, 202

Suggestions ... 243

Summer Schools ... 73, 121, 166, 193
At Northfield—Report ... 202, 217
At Winona Lake—Report ... 218

Syria—Women Missionaries ... 275
Telling Work in Syrian Schools ... 12
Old Portraits of Young Faces ... 275
A Veteran's Activities ... 277
Influence of Missionary Homes ... 279
Zahleh Reading-Room ... 280
Straw Work by Syrian Women ... 281
Beirût School for Girls ... 281
Reaping in the Wilderness ... 282
Cultivation of Zeal ... 283
Letters from ... 98, 190, 285
Notes on ... 130, 177, 274

Taken Home in 1904 ... 3

Treasurers' Reports ... 23, 54, 77, 103, 124, 150, 171, 198, 222, 248, 270, 293

United Study of Missions:
Announcements ... 166, 193, 217, 242
Japan, *Dux Christus* ... 18, 49, 73, 99, 121
Africa, *Christus Liberator* ... 265, 287

Welcome, The—Verse ... 194

Women's Social Union, Springfield, Ill ... 193

Woman's Work, Story by Dr. Halsey ... 19

Worth a Year's Subscription ... 219

WOMAN'S WORK

Vol. XX. APRIL, 1905. No. 4.

A FEW friends gathered at the home of Dr. Hepburn in East Orange, N.J., March 13, in honor of his ninetieth birthday. An address written by Dr. Ellinwood delightfully rehearsed the faithful missionary service which began at Singapore in 1840 and was transferred to Japan when the first Protestant missionaries entered the country. Dr. Hepburn also received a distinguished token of appreciation from the Emperor of Japan, transmitted through the Japanese minister at Washington. This was the third degree of the Order of the Rising Sun, the same that was conferred upon Dr. Verbeck in his lifetime. The only cloud over the occasion was the ill health of Mrs. Hepburn, which prevented her participation.

SECRETARY A. W. HALSEY is believed to have concluded his deputation visit to the Africa Mission, and to be now speeding towards England with the prospect of arriving by April 1.

DR. HALSEY addressed over a thousand people on a Sunday at Lolodorf, Africa. He writes of Élat Station: "A gem; has 136 acres of fine farming land with plenty of springs. Sunday morning service was attended by 1,521 persons and I talked to 500 who desire to follow Christ."

"AFRICA is a neglected field; the Board has hardly given it a fair show," writes Dr. Halsey. May God give the Church grace to listen when he gets home and enlarges upon this theme.

WE hear of several recent organizations for opening industrial missions, with aims similar to those of the Basel Mission in Africa; and there is room for efforts in this direction. In the missions of our Church, there is room for extension of long-established industrial departments or for inauguration of others. What is called for in Bululand and how industrial education there serves the cause of Christ, we heard last month. This month we have an expert's opinion on the value of such education at one India station. Among other schools providing such training, Silliman Institute in the Philippines and Gerard Institute in Syria stand at the front in our missions.

FROM Etah, India, they write: "Our boys are not taught any industry, but they do manual labor and so earn their own clothes, keep humble and healthy. There are some No. 1 boys in this school."

AN industrial work of some dimensions has developed, at Peking, under Mrs. Whiting, who has introduced lace making and drawnwork among the women. The aim has been to both assist the needy and by a natural method to gain entrance for the gospel into homes.

THREE Chinese young women were graduated from the Woman's Medical College, in Canton, in January. The U. S. Consul-General, F. D. Cheshire, presided at the commencement exercises and his address was interpreted for Chinese officials and other high-class people in the audience. Dr. Andrew H. Woods of Canton College and Rev. A. A. Fulton also delivered addresses and the diplomas were presented by Dr. Mary Fulton, the head of the College.

THE "Comfort Bag" campaign has been pushed with vigor in Japan. No bags are accepted by the War Department unless sent through the W.C.T.U., whose officers vouch for the contents of each one, and are required to deliver not less than 10,000 at a time. Religious and temperance tracts and, either a gospel or Testament, are permitted in the limited list of contents. As Mrs. Yajima, president of the W.C.T.U., is also Japanese head of the Joshi Gakuin, one of the rooms at the school has been the center of Comfort Bag making and filling. All the wagon loads of bags sent out from Mrs. Yajima are "passed" without examina-

tion. "At seventy-two years," writes Mrs. McCauley, "she is as active in mind and body as a woman of fifty."

NORTH INDIA Mission after this, instead of the old name, "Punjab."

UNION of Presbyterian Churches in India was carried a step farther last December, at Allahabad, by forming a General Assembly with Dr. Chatterji, as Moderator. Seven, out of eleven, Presbyterian bodies in India entered into this union, and represent a Christian community of about 75,000. To the 332 churches with 22,000 communicants included in the union, 42 churches with a membership of over 5,000 is the contribution of our North India, West India and Furrukhabad Missions.

AFTER more than thirty-four years in India, Dr. and Mrs. Holcomb of Jhansi are *en route*, to take their third furlough in America.

THE two closing months of 1904, Rev. and Mrs. Henry Forman spent at Ranipur in Jhansi district; some twenty-five persons of the weaver caste were baptized.

TEN girls from the Mary Wanamaker School, Allahabad, united with the church last year.

A DISPENSARY has been opened at Morar, in charge of Dr. Symington, at which 4,200 patients were treated last year, and 1,490 others, who accompanied the patients, were brought in touch with the gospel.

TO the friends of Christian missions in India, especially to English-speaking women, one of the most offensive and pitiable spectacles on earth is that of Mrs. Besant, living in Benares, a professed Hindu theosophist, and laying her gifts, influence, and heritage in the Christian Church, all, at the feet of paganism. The "Central Hindu College" at Benares, with over 500 students, owes a great part of its abundance of wealth to Mrs. Besant. She induced rich Hindus to establish scholarships, and the Maharajah to give ample lands. A temple to the Hindu goddess of learning is built in the enclosure, over the portal is an image of the elephant-headed Ganésh, and devotion to Krishna is inculcated. In this violently anti-Christian college, the English language and Western physical science are taught by English professors of both sexes, who in many cases give their services freely.

WHO wouldn't envy Miss Bertha Johnson? "The dearest Sunday-school in all the world—seventy babies under eight years," at Kolhapur. And when she was out walking with seventeen lively little brown boys, "two women bringing loads to town asked if this were an army. 'Yes, a small army of God's children.' So we stopped and the boys sang the gospel to them,—street-preaching, you see."

ETAH Christians, mostly low-caste, give five per cent. of their income to support their pastor. Blind Babu Jaiaram's head is "packed full of Bible and he is an enthusiastic teacher. After spending a large part of the day in preparing young men for examinations, he had one lad sleep near him on the verandah, so that he might give him a few sleeping draughts of Genesis and Luke."

AT a prayer-meeting held in one of our mission schools, the mother of a Moslem pupil asked for baptism and, the following week, the grandmother made the same request, both making satisfactory confession of faith in Christ as their Saviour.

BOUND volumes of WOMAN'S WORK for 1904 may be had at 75 cts. or, by mail, 88 cts.

THE Conference of the Foreign Missions Boards in the United States and Canada, meeting in New York in January, decided to repeat the request of two years past for united intercessions during the week preceding Easter, April 16-23. For sample copy of leaflet on the subject, send to *Foreign Missions Library, 156 Fifth Ave., New York.*

ONE of our most faithful missionaries in W. India writes: "When I was at home in America I felt that we on the field really ought to write often to WOMAN'S WORK. I made new resolves on that line. Alas! they failed of being carried out." Do many other dear workers echo her words? Then let us have repentance, and works meet.

Our Missionaries in India

AND POST-OFFICE ADDRESSES.

Mrs. Walter J. Clark, Lahore, Punjab.
Mrs. J. C. R. Ewing, " "
Mrs. D. J. Fleming, " "
Mrs. H. D. Griswold, " "
Dr. Emily Marston, " "
Miss Margaret J. MacDonald, Lahore, Punjab.
Mrs. J. H. Orbison, " "
Miss Thiede (of Wagah), " "
Dr. Maud Allen, Ferozepore, "
Mrs. Chas. Forman, " "
Mrs. Francis J. Newton, " "
Miss C. C. Downs, Jullundur, "
Miss M. M. Given, " "
Mrs. Elmer E. Fife, Lodiana, "
Mrs. A. B. Gould, M.D., " "
*Mrs. E. P. Newton (Khanna)" "
Dr. Mary R. Noble, " "
Mrs. E. M. Wherry, " "
Miss Mary C. Helm (Jagraon)" "
Miss Jennie E. Jenks, " "
Miss Emma Morris, " "
Miss Sarah M. Wherry, " "
Mrs. Calderwood, Ambala, "
Dr. Jessie R. Carleton, " "
Mrs. Frank B. McCuskey, " "
Miss Mary E. Pratt, " "
Mrs. R. Thackwell, " "
Mrs. Marcus B. Carleton, Sabathu, "
Mrs. Christian Borup, Saharanpur, U.P.
Mrs. John Forman, " "
Mrs. H. C. Velte, Saharanpur, U.P.
Miss Elma Donaldson, Dehra, "
Mrs. U. S. G. Jones, " "
Dr. Sarah Vrooman, " "
Miss Grace O. Woodside, " "
Miss Caroline R. Clark, Mussoorie, "
Miss Alice Mitchell, " "
*Mrs. John Woodside, " "
Mrs. Chas. H. Bandy, Fatehgarh, "
Dr. Nellie Binford, " "
Miss Reubena M. Cuthbertson, " "
Miss Margaret J. Morrow, " "
Miss M. E. Rogers, " "
Mrs. Ray Smith, " "
Mrs. A. G. McGaw, Etah, "
Mrs. John H. Lawrence, " "
Miss Elizabeth V. Prentiss, " "
Mrs. Chas. H. Mattison, Fatehpur, "
Mrs. E. A. Enders, Mainpurie, "
Mrs. W. T. Mitchell, " "
Miss Emily Forman, Etawah, "
Miss Mary Johnson, " "
Mrs. S. M. Gillam, Cawnpore, "
Mrs. John S. Symington, Gwalior, "
*Mrs. D. B. Wyckoff, " "
Mrs. Henry Forman, Jhansi, "
Mrs. Jas. F. Holcomb, " "
Mrs. A. B. Allison, Allahabad, "
Mrs. Arthur H. Ewing, " "
Miss Mary P. Forman, " "
Mrs. Sam'l Higginbottom, " "
Mrs. J. J. Lucas, Allahabad, U. P.
Dr. Margaret R. Norris, " "
Miss Jean W. Tracy, " "
Miss A. Adelaide Browne (Kodoli), Kolhapur, S. M. C.
Miss Sybel G. Brown, " "
Miss Alice L. Giles, " "
Mrs. Joseph M. Goheen, " "
Miss I. Graham (Kodoli), " "
Mrs. Lillian E. Havens, " "
Dr. Winifred Heston, " "
Miss Bertha Johnson, " "
Dr. V. McArthur (Kodoli), " "
Miss Esther Patton, " "
Miss E. E. Schenrman, (Kodoli), " "
Mrs. J. M. Irwin, Sangli, "
*Mrs. John Jolly, " "
Mrs. E. M. Wilson, " "
Miss Elizabeth Anna Foster, Miraj, "
Miss Daisy E. Patterson, " "
Mrs. R. C. Richardson, " "
Mrs. W. J. Wanless, " "
Mrs. Alex. S. Wilson, " "
Miss A. M. Jefferson, Ratnagiri, Bombay Pres.
Miss Emily T. Minor, " " "
Mrs. A. L. Wiley, " " "
Mrs W. H. Hannum, Vengurle, " "
Mrs. A. W. Marshall, M.D., " "

In this country:—Mrs. H M. Andrews, 3077 Webster Ave., New York; Mrs. C. W. Forman, Wooster, Ohio; Miss Mary Fullerton, Philadelphia, Pa.; Miss Christina B. Herron, Altoona, Pa.; Miss Alice Jones, Cleveland, Ohio; Mrs. A. P. Kelso, Pittsburg, Pa.; Mrs. Robert Morrison, Penfield, Pa.; Mrs. John Newton, Lawrenceville, N. J.; Mrs. C. B. Newton, Chattanooga, Tenn.; Mrs. L. B. Tedford, Maryville, Tenn.; Mrs. W. J. Wanless, Toronto, Canada.

* Not in formal connection with the Women's Societies.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

Reminiscences of Indian Christian Women.

The writer has been a missionary in India more than thirty-five years. Many of the women mentioned were orphan girls, trained in Lodiana orphanage under Mrs. Porter, Mrs. Janvier, Mrs. Rudolph and others. The English names they wear were given after an old bad fashion in the missions of putting foreign names on Indian boys and girls.

Watching the clouds as they chased across the window pane, I saw a patch of pale wintry blue and it turned my thoughts to the land of blue and sunny skies, far-away India. As I mused of friends over there and days gone by, the Christian women I had known seemed to come and go as was their wont, especially when sickness entered our home.

First of all my friends in Saharanpur, in the early days of our missionary life, were Mrs. Theodore Wylie, Mrs. Hugh McMillan, Mrs. Kanwar Sain and Mrs. K. C. Sirkar (now of Thanesar): Mrs. Wylie, always daintily dressed, her face radiant with good nature; Mrs. McMillan, strong and handsome and of a kindly nature; Mrs. Kanwar Sain, who filled a niche for many years, especially among our students' wives, that no one else ever has filled. She combined tact and good nature with a spirit-filled life. Her sweet face attracted every one. She was never absent from prayer-meetings and, without ever being asked to do so, for years had a meeting for the women in her own house every Sabbath. Her sewing machine was constantly in use for those who could not sew, and many a quarrel she averted, as I would hear, perhaps, months after. Mrs. Sirkar, a devoted wife and mother, still lives, doing her part in caring for women and children who come to her at Thanesar; the other three friends have long years ago passed over to the Home above.

From Saharanpur we found ourselves, in the winter of 1873, in our most northern station, Rawal Pindi, now a station of the United Presbyterian Church. How well I remember the group of women who came to see me, and many pleasant hours I can recall as I think of them. Bright Bessie James, the Bible woman, seems to come in smiling, to ask if I am ready to start for the city; and how we would go, with our Bibles, pictures and hymn-books, from house to house, trying to give the gospel message to the women. Others there were, not always up to the mark, but workers in their own way and possessed of lovable

traits. Next, Rawal Pindi left far away, I find myself back in old Lodiana, receiving visitors from the Christian village. Among them, I seem to see Mrs. Annie Dales and Mrs. Elizabeth Wylie —the former very dignified yet sweet, the latter full of earnestness and truthfulness, loyal to her Master and to her friends, never sparing reproof if necessary, and withal good and kind. We never met nor parted without a word of prayer. Both these friends have joined the redeemed in Heaven.

Stationed for a year in Ambala City, I learned to love Mrs. Catherine Mohan Lal for her gentle, sweet disposition, and the good old Bible woman who would always tell me of the many itinerations she had made with "Henrietta *bábá*" (Miss Morrison, afterwards Mrs. Drysdale). In cantonments there lived for years a truly beautiful character, Mrs. William Basten. She never paraded herself, but you would be sure to find her *doing* something, holding a meeting with her poorer sisters, or teaching three or four children, or sharing a simple meal with others.

Twice again we find ourselves in our old station, Saharanpur, and renew acquaintance with some of our former friends and meet others who come for training to the school for wives of the students in the Theological Seminary. I would like to tell of Miss Louisa Sirkar, who helped me in the school many years, as well as ladies of the Zenana Mission. Ill health, following the death of her beloved sister, caused her to leave us, and ever since she has labored in a school for Hindu widows at Aligarh under care of the Methodist Mission. Two other girls whom I know, refined and well educated, like Louisa Sirkar, granddaughters of Mrs. Kanwar Sain, are laboring in different missions, one as an assistant doctor, the other as a teacher. One of our most useful workers has been the pastor's wife, Mrs. Liddle. I remember her as a girl-bride, so shy that she would hardly raise her eyes or speak. See her now! especially when leading forty or fifty little Hindu girls in singing a *bhajan;* see her as she comes to a house where husband and wife lie fever-stricken! Gently she gives the prescribed medicines, water to allay thirst, or some dainty cooked by herself for them. Let death come, and you will find her there directing till the poor, wasted form has been laid out. Beautiful, too, are the wreaths and crosses her fingers can weave for the silent sister soon to be laid away "till He come." With her skillful fingers she ekes out her husband's scanty salary by crocheting baby garments and filmy laces. Such, too, is her sister, Mrs. Hutchinson, who also came as a girl-bride to Saharanpur. Lovingly I would like to record how Mrs. Roy never failed to help me, nor in seasons of sickness and need did she ever turn from her poor countrywomen but gave them time, clothing, sympathy. I wish my American friends could see Mrs. Talib-ud-din of Lahore, who helped me for a year or two in the school. She was always, to my mind, like a fragrant flower, so lovely and sweet in character. Mrs. Sundri Prem Dass, wife of the Lodiana pastor, was a pupil of mine, not fond of study, but very warm-hearted and generous and able by God's grace to conquer the once impatient temper. Others come and go across my mental vision; some were lazy and careless, some adorned the humble sphere in which their lives were passed. Some, bearing suffering and disease with inexpressible patience, were able to sing the Shepherd's Psalm to the very last, some dying with words of prayer on their lips. A year has passed since I parted from a band of these dear Indian sisters, and very precious has that brief parting service been to me. A verse of a favorite hymn, all reciting the Twenty-third Psalm and Lord's Prayer, and then the farewell. I seem to be there again! *Louisa M. Kelso.*

Some of Our Doctors in India.

PHILADELPHIA HOSPITAL, AMBALA,

Dr. Jessie Carleton in charge.

Some time ago, I left the mission house in cantonments to share the house in the city with your Dr. Jessie Carleton. Although this arrangement has added many items of work to my already large share, it is refreshing to live with your Doctor, whose wonderful energy

and willingness to sacrifice self and all her comforts, and her belongings, (which are not very many,) for the good of the people, are not easily described. However, you know her.

When the plague was raging in two of my villages, I described to Miss Carleton the panic which suddenly had got hold of the people; she went out to the villagers with medicines and dry food, and also gave them the advice they required. The comfort she was to those unfortunate people can only be understood by such as have witnessed plague panics. I shall not easily forget the 8th of last May (Sabbath), when with the Bible woman I went to Kakroo, to hold our usual "Sunday gathering." The leading woman of the village, a charming middle-aged matron and one of our most eager helpers, lay on her bed, suffering from plague. On going from house to house, we found many others stricken. Even the strongest and youngest seemed to succumb after a few hours of suffering. Dr. Carleton went bravely among them all and succeeded in restoring some.

PHILADELPHIA HOSPITAL, AMBALA, INDIA.
Mohammedan girl in the bed with fracture of leg. Two convalescent girls from Dehra School on either side the nurse.

In another village, I noticed a little girl-wife, only thirteen years old, crying. She was holding a two-year-old brother by the hand and a two-months-old sister in her arms. Both father and mother had died of plague during the night, and the girl said, "No one must take these children away—I shall bring them up." When I tried to teach the baby to suck milk through cotton, I discovered plague swellings and next morning the baby was no more. Again I saw the devoted sister with her arms around little brother, weeping as if her heart would break.

Since I have turned to evangelistic work in Philadelphia Hospital, I find that, in many ways, the women in-patients are influenced for good, and it is a fact that, on most of their faces, a visible change is wrought while they are there. All the surroundings, fresh air, flowers in the yard, cleanliness made easy by a plentiful water supply, Dr. Carleton's eminent adaptedness for her post, the high-class assistant doctor, the good matron, (a fine Bible woman,) excellent nurses and servants, all help in making the hospital the power it is. About a week ago, when I entered the yard, a lady of rank came with quick steps and drew me towards her bed, begging me to sit down. She repeated a parable of our Lord's which the Bible woman had read to her; "and," said the fair, lovely old lady, "why is it that no one ever has told me of the Saviour of men? Have I come here to learn all this?" "Yes," I replied, "you were sent here to learn these things, and you must read the Bible for yourself!" "Have you books in my language?" she asked. I told her that I have Bibles and many other books in the Punjabi and I gave her a Bible, hymn-book and

Pilgrim's Progress to take home.

At present the widow of a religious Sikh, a *guru* (teacher), is with us. Although a widow, she is the leading woman in her village. During ten years past, she has listened to me and the Bible woman, and always opened her clean, comfortable house to us and to the village women, who crowd in to listen to our teaching. I am delighted that now, when she is ill, we can offer her a clean and comfortable temporary home. It is pleasant to see her, sitting on her bedstead, reading a Bible. Being old and without relatives, she goes about as she pleases and comes regularly to our Hindustani church. She sits unveiled near me, and keeps nodding approval to the preacher. She has several times said, "I never wish to live again in my village till Christ has taken possession of my restless heart. I wish to die here."

DELHI GATE DISPENSARY, LAHORE.

The gate seen is that of the compound. Dr. Emily Marston standing in foreground.

Several of the patients have remarked to me how nice it is to be away from the city crowd, to live in fresh air and far from wicked men, for fear of whom they cannot walk two yards on a street. "Here," they say, "we are safe and can do as we like." One woman said, "This is not what I expected a hospital to be like. Here, we are with Europeans and can see all they do; we are read to, sung to, and taught to read and write."

Who can estimate the immense good done to the women of India by a hospital such as ours?

(*Mrs. Wm.*) *Ernestine Calderwood.*

DELHI GATE DISPENSARY, LAHORE,

Dr. Emily Marston in charge.

It stands on a crowded and prominent thoroughfare just outside the Delhi gateway in the old city wall. Hundreds pass and repass at all hours of the day, and from numerous native shops which surround it can be heard the sound of bartering for every kind of ware, clothing, and foodstuffs. In the midst of this wholly native locality, its shabbiness and dirt, its "civilization superimposed on primitive barbarism, a tulip garden of turbans and shawls," our dispensary and well-kept flower garden are a contrast to the surroundings.

The reception-room, with appropriate texts on the wall, is large and inviting. Average attendance daily is sixty to seventy-five, and often in hot weather one hundred are treated in a day. The medical work is preceded by a morning service; a portion of Scripture read and explained, prayer, a hymn sung, after which Dr. Marston goes to her office and the women see her, three and four at a time, in order as they have come.

I always took my place on a low stool, for the women sit on the floor on bits of grass matting. I took them by groups, here and there explaining a parable, answering questions about Jesus and singing hymns, for always two hours and sometimes three. No woman went out without hearing of "Jesus, the truth, the way, the life." He is what those dear women need above all things, of whatever caste or position they are. They come here twice a week from city lanes and often from villages eight or ten miles away,—women of Afghanistan are frequent patients; and each one leaves with disease checked, or wounds healed, or children restored to health and with a new thought of God and His Son Jesus Christ. Many women use an expression which means,

"Jesus Christ blesses *this* medicine."

In a recent letter Dr. Marston says: "Mrs. ——, one of our regular patients, is anxious to be baptized. Her husband, a Mohammedan, has given permission if a lady will perform the rite. I told him that would be impossible, but his wife could be baptized in my house and keep her face covered; that he could be present with the minister and see everything for himself. The husband has delayed, but I hope soon to be able to write that Mrs. —— has been granted her heart's desire."

The dispensary was open every day except Sunday, and a part of Sunday was given up to a few women who always came to hear more of Jesus. They were conscious of their own personal sins and would ask, "Will Jesus forgive *all* the sins of the past as well as those we commit now?" The favorite hymn was,

> "When all the world forsakes me,
> Jesus cares for me,
> And, oh, the perfect cleansing
> Jesus gives me now!"

We need much patience in dealing with the women, and in waiting upon God for the precious fruit. One needs love that "is not easily provoked," that "beareth all things." Dr. Emily Marston's own energy and devotion to her work and to the people are unmistakable. In making her medical work serve as a means of blessing the soul, through the needs of the body, she comes up to the standard of missionary devotion to Him whom she serves, for she gives herself. *Christina B. Herron.*

SARAH SEWARD HOSPITAL, ALLAHABAD.

The physician in charge, *Dr. Margaret R. Norris*, reports:

The past year has been one of the happiest and best in the history of the hospital. Total number treated was 35,120. In-patients included European, Eurasian, Indian Christians, Hindus, Mohammedans, and numbered 547. Among these were high-caste women, some of whom had never before been out of their husbands' houses since their marriage. At first they were very nervous, but soon enjoyed the freedom and, after being assured that they would neither see nor be seen by a man, would often walk out in the garden. If you can imagine having your first walk on green grass and seeing flowers growing around you for the first time, you will understand something of the feelings of these women.

SARAH SEWARD HOSPITAL, ALLAHABAD.

High-caste people much appreciate the arrangements which allow them to have separate rooms and a cook of their own caste to serve them.

Through the rescue work, a helping hand has been given to seventeen women who are now earning a respectable living or are in institutions where they can be taught some useful work.

I am often asked, "Are the people grateful for what you do for them?" To answer this I will quote a couple of letters and you will see that they are grateful.

Dear She: My wife has returned from your Hospital cured. Provided males are allowed at your bungalow, I would like to do you the honor of presenting myself there this afternoon, but I will not try to repay you; vengeance belongeth unto God.

Y'rs, noticeably, ——.

Dear and Fair Madame: I have much pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment, she having left this world for the other on the night of the 27th ultimo. For your help in this matter I shall ever remain grateful.

Y'rs, Reverently, ——.

Dehra Girls' School.

Preventive measures have been successful in keeping away sickness and such are of every importance in a school of 150 girls. The food is well cooked and nourishing, as can be seen from the appearance of the girls. I was glad to see that they set their tables and wash the dishes. There was no servant to wait on them, but all was orderly and well managed. The playground has been improved and I noticed that the girls played with more energy than they used to. The sewing departments are under good management; the neatly made garments and drawn thread work are a credit to Dehra School.

A visitor in the school must be impressed by its splendid order, the discipline is so nearly perfect. In visiting different classes I saw no idler. No one seemed to have time to gaze at the stranger. I heard that, in the higher classes, strict orders had to be given to keep the girls from getting up before 5 o'clock in the morning. They seem to study because they love it. An hour after morning prayers is spent in Bible study, but Christian instruction is by no means limited to this hour. The pupils see what Christian living means.

C. E. Societies are three, each averaging about 40 members.

At least four advanced pupils are on the teaching staff and seem to be putting the best that is in them into their work. In talking with one, she gave me the impression that she felt the school belonged to her and she to the school. There are a number of European pupils. Any one familiar with

(The late) MRS. STEBBINS OF DEHRA and Baby Ruth, adopted when one day old, the father threatening to throw her into the river; rescued a second time from Hindu nurses, who fed the child opium; now, at seven years, she has lost her more than mother.

Indian life will be able to see the good that will result from such association.

(*Dr.*) *Emily Marston*,
Mission Inspector.

Industrial Work, Saharanpur, India.

BY REV. C. W. FORMAN, M.D., formerly in Charge.

This Industrial School and Orphanage is one of the old institutions connected with our Punjab Mission, and during most of its career has been a good deal smaller than it is at present. The number of boys enrolled is about 175. The first impulse in an upward direction was due to a good number of famine orphan

boys admitted during 1897, and again in 1900. Probably one-third of the boys now in school belong to this class. Many of the remainder are the brighter lads selected from among low-caste converts, who have begun their education in our village schools, and are considered worthy of the better opportunities which Saharanpur affords. The school is classed as a Vernacular Middle School. The studies in the highest class would about correspond to the second year studies in a High School in this country; most of our boys never reach the higher classes.

There are sixty boys or more in the industrial department. Thorough instruction is given in the following trades: blacksmithing, carpentry, shoemaking, weaving. There is also a class of two learning typewriting and shorthand, and a few boys have learned to weave spring mattresses on a wire-mattress weaving machine. In addition to making shoes, some of the boys working at this trade are also making a beginning at upholstering and putting hoods on jinrikishas and other similar work. The teacher of this class is a Christian and a capital workman trained at the M. E. Industrial School at Shahjehanpore.

The boys learning carpentry and blacksmithing get two hours' instruction daily in drawing, wood carving, wood and iron turning, from a graduate of the Government School of Arts at Lahore. This man is not a Christian, but he takes all the interest necessary in his boys and teaches them faithfully. They spend five hours daily working in the shop. A head carpenter and blacksmith are permanently employed in the shop, while the number of other workmen is increased or diminished according to the amount of work in hand. Here the boys have the opportunity of seeing and assisting in all kinds of work, such as furniture making, repair of carriages, bicycles, etc. A specialty has been made of jinrikishas, for which we have received a number of orders, and which we are able to turn out complete in all its parts from our own shops. In all this work the boys assist, and as they increase in skill are gradually put on the same footing as other workmen and get wages; and finally, when they have mastered their trade and wish to start life on their own account, a position is secured for them elsewhere. They all receive two hours' ordinary schooling daily, except those who have made good progress in their studies before entering the industrial department.

As soon as the school gets government recognition as an "Industrial School," a thing towards which we are aiming, a government inspector will give our boys their final examination and a government certificate will be awarded those who pass.

From the missionary standpoint, the first great need for such institutions as Saharanpur Industrial School is to give the thousands of boys and girls, who have been intrusted to the various missions as a legacy from the recent famines, such a training as will enable them to support themselves. In the second place, inasmuch as the poverty of the people of India is a great barrier in the way of self-support and self-extension of the Church, every effort to improve the material well-being of the Christian community is a matter of the greatest importance. At one time nothing that was not distinctly spiritual in its character was regarded as in any sense a part of missionary effort. Then we had the educational and medical departments; and, now, the training of boys and girls in manual labor, as a means of lifting the people socially and economically, is as legitimate as any other in the ever-widening field of missionary activity.

Industrial enterprises of all sorts in which missions enter, should be put under the management of properly trained laymen. The employment of theologians or doctors in the training of lads in carpentry and shoemaking should be a thing of the past.

[Dr. Forman returns to India to give himself wholly to evangelistic work, and Rev. Christian Borup succeeds to care of the orphanage.—EDITOR.]

"INDUSTRIAL," AT FATEHGARH.

We are making a new venture. In the early days of Rakha Orphanage cloth-stampers instructed the boys in the art of stamping purdah cloths. After a time this work was allowed to decline, and was not revived until this year. A son of one of the old stamping teachers is now instructing a class of girls, who

have obtained a fine degree of proficiency in the short time they have been at work. They stamp purdah cloths and table spreads which would sell well were the goods displayed or advertised. Friends at home are urging us to send boxes of curtains and spreads to America. Lack of time for careful supervision confines our ambition simply to making the department self-supporting and, should there be a margin, to establishing an Educational Fund to be used by worthy Rakha girls who, having finished the course here, wish to continue their studies in the Mary Wanamaker School at Allahabad.

M. E. Rogers.

The Sabathu Leper Asylum, Punjab, India.

Marcus B. Carleton, M.D., in charge.

[The writer was his substitute for a year and a half, 1902–03.]

In the foothills of the Himalaya Mountains, twenty-seven miles from Simla, lies a ridge, a little over two miles in length, with an outline roughly resembling a camel's back. At the curve of the neck, the village of Sabathu flanked by barracks for British soldiers; scattered over the hump, officers' bungalows; at the tail of the ridge, the Leper Asylum. From this commanding situation, nestling at the extremity of a spur overlooking the valley, the Asylum is surrounded by magnificent mountain ranges towering to the sky-line. On a clear night the gleam of the Simla lights is distinctly visible. The dark slopes of the mountain sides are here and there lit up with the bonfires of mountaineers. The hills roll from you in every direction. You feel that here, if anywhere, you are near the heart of their mysterious life.

Amidst such scenes of grandeur, the thought of disease comes with a shock. Yet here is a community of nearly one hundred lepers. Below the mission house and a short distance away are long rows of low, flat-roofed mud houses which shelter the Indian lepers, and, above these, the cottage for the European sufferers. Three young women are there at present.

In a large room, where hangs a picture of Christ healing the sick, the lepers gather every morning to pray. Solemn and affecting sight! They sing in their own tongue the praises of "the Great Healer." There are about fifty Christians in all.

Yet lepers are not easily converted. (*a*) They are great sticklers for caste. All castes are represented. Some are Brahmans. Give them a Christmas dinner and you must hire a high-caste cook, who will prepare the feast in a place cleansed and sanctified according to orthodox Hindu ideas. Touch their food and they will spit upon it as unclean. I once entered a leper house to effect much-needed repairs. The room was dark and I thought it empty. Stepping over the threshold, I was greeted with the cry, "Be careful, Sir, not to touch my water-pots or they will be defiled."

(*b*) Lepers are avaricious. They will hide money you give them for food, in the floor or in the walls, and starve themselves, just for the love of handling the silver. It is better to deal out grain and other food supplies rather than to give cash, as sometimes the miserly instinct is stronger than the love of life. They will sometimes slip away from the Asylum by night, secretly, to get possession of the clothes they are wearing, although they know the clothes are theirs. They will without compunction rob a dead comrade's body of all the silver on his person and distribute the booty amongst themselves.

(*c*) Lepers are superstitious. One cripple, who had lain helpless on his back for twenty years, made quite a sum of money by threatening that he would send a devil to rain down stones from heaven. Sure enough, the stones began to fall. One evening I found an excited crowd of lepers taking refuge under the shelter of the dispensary. The devil was abroad. Stones hurtled through the air, falling upon the roof with a thud that was unmistakable. We caught him. He was a boy hired by the cripple to throw the stones, while he reaped a harvest of coppers by promising to drive away the Satanic forces, if enough money was forthcoming.

(*d*) Immorality is a vice that is, alas,

only too common amongst lepers, especially the mountaineers. Every asylum has to fight the social evil.

Yet, in spite of many difficulties, there is no more promising work than that which the Sabathu Asylum, and others like it, are doing. The marvellous change that takes place in characters when the poor lepers are converted, is reward enough for those devoted spirits who have given up their lives to the alleviation of the physical suffering and promotion of the spiritual welfare of these unfortunates. As the three lepers that entered the Syrian camp carried back to the beleagured and famishing city the good news of abundance without the city walls, so will the Christian lepers of to-day be the means of bringing glad tidings to their fellow-countrymen.

Frank Orr Johnson.

Feb. 20, 1905.

A Rescue, Spite of Caste.

This morning, as the congregation at Jagraon was gathering for services, a village inquirer, who was lame and blind, was seen approaching the church. In front of the church is a well, the curb of which is but slightly raised above the level of the ground. Suddenly, cries rang out that some one had fallen into the well. It was the blind villager. Before we who were in the church could reach the door, Mihr Das, a low-caste Christian, was sliding down the rope to rescue the unfortunate stranger. Reaching the water just as the man, a Sikh, came to the surface the first time, Mihr Das caught him by the hair (the Sikhs never cut their hair) and held his head above the water, holding on to the rope meanwhile with the other hand. The water was about thirty feet deep, and had the man sunk the second time there could have been little hope of saving him. Other ropes were soon brought, and having seen the blind man safely drawn to the top, Mihr Das proceeded downward to gather the crutches and turban of the rescued man, and at last, amid great rejoicing, was drawn up himself. With thankful hearts the congregation assembled for the service and the rescued man was baptized the same day, one of six heads of families.

This incident shows the very decided change which is taking place in India. A few years ago a Sikh would rather have drowned than be rescued by a low-caste man; and the low-caste Christian would have been mobbed by the villagers for so much as allowing his shadow to fall upon the well. Slowly this extreme caste feeling is breaking down.

Caroline R. Clark.

Touring Notes in West India.

Kini, Nov. 19, 1904.—The tent is pitched in a lovely shady place under mango trees, on one side a sugar-cane field, on the other a tiny watercourse. Morning and evening the air is filled with the creaking of windlasses over a near well, as bullocks draw up the big leather buckets or bags which, reaching a level with the trough, disgorge through a leather spout.

In some plantations they have already commenced to cut the sugar-cane and boil down the syrup, but before undertaking this, the Hindu must celebrate the wedding of the sugar-cane and the sacred Tulsi plant. A few stalks of sugar-cane are set up beside the Tulsi (I have seen this in several places to-day), a priest is called and paid for reciting some wedding *mantras*, offerings of food, flowers, fruit and incense are made, and this religious farce concludes, as most things do out here, with a feast!

Nerla, Dec. 16.—A school-boy asked me: "If idols are not true, how is it that, at one of our festivals, people walk over live coals and the idol keeps them from being burned?" I learned later that a preparation of sandalwood is spread on the soles of the feet which prevents burning, and thus the credulous are gulled. School-boys came to us daily for some time to hear and read Bible stories, then stopped altogether. I find their head teacher in the government school, a Brahman, of course, beat a dozen of them for coming.

Dec. 27.—The teacher and I made an all-day trip to three villages, walking 14 or 15 miles. We had to cross a

stream, the water a little over a man's knees. The boy soon had his sandals off and his loose draperies turned up ready for action, but I wondered how the teacher would manage, as he is foolish enough to wear mostly European clothing; shoes off, the black trousers were dropped, an under pair turned up, and the two carried me over. Arrived at the other side, I again wondered how socks would go on over wet feet; no trouble about that—the teacher walked on barefoot a while, trusting to nature's towels, sun and wind.

At the first village, under the shade of a tree, we spoke to a crowd of 100 or so, the native doctor, who had been vaccinating children, leaving his work to listen. At another village, a Maratha begged us to come to his cornfield and have some roasted ears. It was one o'clock, very hot, but he said: "There is quite a group of people in the field who will listen." So I put up my umbrella and went. A blaze was made with dry thorn branches and hay, ears of corn thrown on in their inner husks and turned in the ashes,—the result is not at all bad. While this was going on we talked to the little group, then spoke in the Mahar Wada, and then on to the third village. Here at the *zamdi* (central gathering place) a chair was found for me and we had a large, attentive audience. As we were leaving, one man asked pathetically, "Where can we go to hear preaching, where can we hear more?" Yes, where? No preacher or Christian for many miles around!

BATIS SHIRALA, Jan. 5, 1905.—I feel like singing the doxology, this afternoon has been so full of splendid opportunities. At tiffin I was wondering what plans to make, but a boy came inviting us to a plantation. On returning, I found three or four Mahar cattle dealers waiting. One asked for a song, and just then a young Brahman—lawyer, perhaps—came up from the court-house and accepted a camp chair. I went through a hymn, explained it briefly, and then asked the newcomer, an intelligent-looking young man, whether he had read the life of Christ. He had not, but asked me to tell him something about it. I could have no more welcome opportunity and gave a sketch of that matchless life. Before long three more Brahmans came. Our establishment did not boast another chair, so I ventured to offer them a rug to sit on, though with some hesitation, as I have seen members of their proud caste prefer the bare ground, for fear of defilement. The young men, however, had had some education, so settled down without scruple to listen. One man was especially impressed by Christ praying for His murderers. Few words were spoken, but their upturned faces were eager, their eyes expressive. When night fell they quietly took leave, and I was glad to enter the tent, fall on my knees to thank God, and pray that the light may break on the hearts of some who had just heard of the only Saviour for India.

Jan. 6.—This evening I was amused. I was talking to a little group of men seated in front of the tent, including the *Nayak* (local police officer). All at once I found myself in the midst of my story without one listener. All were up and away, in a moment, some off to the road, the portly Nayak hiding behind the tent! One of our servants said to him, "Oh, the *Mahalkeri* has sat here himself a long time." It was the district magistrate's approach which had caused this sudden scattering. Sure enough, he came for another visit—largely to improve his English; and the Nayak ventured back to his position on the rug. Oh, these cowards!

Jan. 7.—In a large village the women had seen no white face and several said they had never heard the gospel message before. While the teacher preached to the men in the open space before a temple, they ventured out of their houses and, losing their fear, came close to me and listened. Their daily worship consists mainly in offering food to the idol. A familiar Indian saying, "The hand to *it*, the rice to *yourself*," brought a ready laugh and exclamations of "She understands; that is true!" There was at least one true Mary in the group, and by the time I was ready to leave there, a kindly Martha spirit was rife, too. I was besieged with "What are you going to do about a meal? Can't we get you something?" After I thought I had extricated myself and we were on our way, there was a call to turn back; my good women could not let me go. I

might argue that I appreciated their kindness but was not especially hungry; it was all in vain. "Think how *dreadfully* we feel that you should come and teach us and leave our village fasting!"

"Yes, I don't keep any caste, but I am not accustomed to much curry."

"Well, then, if you just take two mouthfuls we shall be satisfied."

Alice L. Giles.

First Year Impressions of Life in Lahore.

Our compound with its large lawns and abundant rose bushes is a particular joy. We have lovely roses and chrysanthemums, potted ferns and palms. Here at Christmas we were sitting with doors and windows wide open during the day; early morning and evening were cold enough for the open wood fire. I am glad that we have the Native Christian community for our neighbors. Just to our left there runs a little street with twelve houses facing each other in which they live. I have called upon them all and find that practically all the women were educated in Miss Kay's* school and speak good English. Their simple little homes are neat and almost attractive. One can see the result of training by comparing these homes with others non-Christian. There is no doubt but that New India is being started in just such little spots as this.

I love to talk with these dear Indian Christians. Some are very gentle and attractive. They like to have us make much of the babies and children. India is very fond of her little folk. The other day we asked the entire community in for tea and badminton on the lawn. Our tea tables and couches were under the trees and never looked prettier than when filled with these bright-faced women. Several brought their babies because they could not leave them at home, and *all brought husbands*, who seemed to enjoy the game nearly as much as tea and cake. One man took eight cups of tea to my actual count. One little woman came in a white satin dress embroidered in tinsel; it must have been the wedding gown.

One of the leaders of the Brahmo-Somaj was calling and we led him into quite an interesting discussion of his society. He said the requirements for membership in the Brahmo-Somaj are: (1) To be a praying man, (2) to give up idolatry, (3) to give up caste. These, you see, strike at the root of society, just as Christianity does. To become a Brahmo requires sacrifice and devotion to truth; separation from family and social ostracism are their great obstacles, as ours. He said, what they sorely need is a great leader to carry the people out of their conservatism and hesitancy. We see plainly that what they need is the Man of Galilee to be their leader.

Mr. Fleming has a daily Bible class at the college of sixty young men, Mohammedan and Hindu, not one of whom is yet a Christian. They ask such searching questions as make demand on all one's brain and the Holy Spirit's guiding. One feels helpless to battle with the complex forces here; it is more than ever evident that the work is "of God." It is a miracle every time one here really breaks away from old traditions and habits to become filled with the Christ life. One young man said, while calling on us, that the missionaries had made Mohammedans far more keen on their own religion. They were put to shame, and the effect upon himself, for one, was "to go in a lot harder for his own religion."

One of our students asked in class, yesterday, the difference between morality and spirituality. He thought Christ's emphasis was upon the moral life. Another said, "Well, but Christ does not tell us the way." This gave the finest opportunity in the world to dwell upon One who said, "I am the Way." *Elizabeth Cole Fleming.*

* An English woman.

A Hindu Sacrifice at Miraj to Dispel the Plague.

Last year, plague broke out among the *Kookoo Wali Lok*, a tribe of roving people who come to Miraj every year and take up their abode for four months in small portable huts pitched quite close to the hospital compound. They appear

to belong to some of the more southern aborigines, since they speak a language not generally known in Western India. They also know the language of the district. They earn their living by gathering sandalwood, manufacturing combs, and trading in animals.

When one of their number was stricken with plague they said, "This disease is sent by our six goddesses, and we will sacrifice to them and the plague will go from us." They went out to an open field near by the mission hospital, and, having cleared away the grass from a quadrangle about eight feet square, they "cleansed" it with the cow excreta mixture. Then they brought out the articles of sacrifice consisting, first, of six sets of brass vessels, which they placed on one side the quadrangle. There were three vessels in each set, a large one at the bottom and a small one on the top, each set forming a little pyramid. Into each vessel they poured water from the Krishna River, filthy, muddy water but, to them, sacred. Before each set of vessels they placed cocoanuts, boiled rice, garlic, incense and six women's garments as gifts to each of the goddesses which each set of vessels represented.

FEEDING CHILDREN AT MIRAJ
whose parents died of plague.

When these preparations were completed, they brought out the plague patient from the town and, though he was weak and delirious, sustained on one side by a man and on the other by a woman, he was made to walk repeatedly around the quadrangle until in sheer exhaustion he sank down beside a tree. Then they brought six goats, which meanwhile had been tied to the trees. These were placed in the quadrangle, their heads towards the brass vessels, and as they were held in position by small boys sitting on them, two uncouth-looking priests armed with huge, crude knives sawed off the head of each goat, placing a decapitated head before each set of vessels. It was the most uncanny sight I think I ever saw when, the heads of the goats being so placed, the mouths rythmically opened and closed, for a few seconds, towards the sacrifice, the blood which spurted from the necks of the animals meanwhile flooding the whole quadrangle.

Then several women, who had been rushing up and down the roadway, tearing their hair and beating their breasts in a frenzy, came and thrust themselves upon the bodies of the goats and, by that awful tangle of goats, blood and women, they tried to propitiate the goddesses which had sent the plague. But this was not the end. They went to their huts, dressed the goats offered in sacrifice, ate the flesh and drank liquor till they were drunk. Six women dressed themselves in the garments offered to the goddesses, and thus they spent the night in revelry, dancing, making the night hideous with their noises and crying.

Towards morning the plague patient died; it was no wonder. His body was scarcely cold before they gathered it up and began their procession to the river bank to bury it. As they passed the mission house, the women, still stupid or mad with the delirium of superstitious fanaticism, threw themselves at full length on the road, pounded their heads upon the hard earth, tore their hair and beat their breasts and faces, filling the air with their shrieks.

Is there any cure for this apart from the gospel of Jesus Christ? I know of none. *W. J. Wanless (M.D.).*

Letters from Japanese Soldiers.

These extracts are sent in their own words. It was by teaching them our language that we became acquainted with these young men and had an opportunity to bring them to Christ. I quote first from Lieut. Hori's last letter. He showed remarkable courage in professing Christ while a school-boy about ten years ago. He was ridiculed by schoolmates and persecuted by teachers who afterward apologized to him for their treatment. He was rapidly rising as a business man, when called to serve his country. He wrote a touching letter saying that he had supported a brother in school who had become a faithful Christian, and it was a comfort to think that he would be prayed for by one member of his own family.

From Lieut. Hori, first aide-de-camp of Gen. Oshima:

"I am still fighting bravely against the Bears, who are very obstinate in Port Arthur. Since I came to Manchuria, I have had eight battles, and been present in all. On the 21st and 22d of August we had the hardest battle I ever saw; we lost about 7,000 men and captured only two forts. On the 30th of October we had the second general attack and lost about 1,000 brave men in only one hour. Nothing can surpass in killing so many men in such short time. War is the most dreadful thing in the world and I think it is our duty to get rid of it and to establish His kingdom. If I tell you this, you may think the Japanese are weak against the Russians in Port Arthur. No! No doubt their loss and casualities are greater than ours. By this day we have captured 8¼ forts from Russian hands. We are bombarding at them every day and night. They have strong and well-constructed forts, bombproof and second-storied. Large and good guns; they make present of 12-inch and 10 inch shells every day, and we reply with 10-inch and smaller shells. They are entirely besieged by us. The nearest distance between the Japanese and Russians is almost 20 yards. They can speak to each other

"Yesterday I was inspecting the firing line, by orders, when one of our 10-inch shells fell into the Russian bombproof, on this side. I thought I became deaf. Just at that time three Russians, pieces of timber and cloth and large stones flew up into the air. They came down again; ah, dreadful to say, a large Russian leg fell into the trench where I was standing. I do not like to think of it!" . .

. . . "I have been very lucky in every battle, though I had several hairbreadth escapes. I am glad I was the first man to climb into the Russian fort of Gikeizan. When I reached the top I had a Japanese flag in my left hand and my sword in my right hand. After jumping into the fort my soldiers came up and, thinking much of me, they kept me back and covered me with their bodies. I lost many soldiers in that battle. After the fall of Port Arthur I shall write you a long letter."

Two young medical students came to my class in Osaka, and both of them gave their hearts to the Lord Jesus. Both had to serve their country as surgeons when this terrible war broke out, and the following is an extract from the letter of one of them:

"I was always very well through many charges and fightings in Kin Chow, Kaipin, Tashichoan, Haicheng and Liao Yang. I was thankful that I did not forget my service for God through my military service. I pray in the morning and evening and read a page of Holy Bible every day. I was astonished that I saw some dear Anglo-Saxon missionaries in this lonely Manchuria, and they had their several thousand Christian friends with them. I believe the gospel of God will traverse the whole world through them (*i. e.*, missionaries) in not a long time."

From the other surgeon:

"I had very narrow escape at the battle of July 24th near Tashicha, where many fellow soldiers were killed and wounded. My dear horse was also shot and died a brave death, never giving a cry of pain My bag round the loin was shot. I often ran through showers of bullets, but was not shot. Without supper through the night, busy in treating the wounded.

"Still more terrible battle was fought at Liao Yang, where Kuropatkin was waiting (?) for so many months with his 14 divisions. Our loss was great, yet we succeeded in putting away the Russians from Liao Yang.

"From Aug. 25th till Sept. 4th we fought every day. It was a strange sight to see every house of the city raise our national flag when we got there, on the 4th. The most awful and dreadful scenes of warfare can hardly be expressed by pen or pencil, and I don't like to stay about these matters. God kept me and keeps me. Dear Mrs. Winn, how deeply I feel that my all is His, *not my own*, while I see so many young men die and get wounded. I know you are praying for me, and I pray for myself, that our Lord Jesus Christ will keep near Him always. I read in Matthew, 'And all things whatsoever ye shall ask believing ye shall receive.'

"It is cool here and pleasant to live. I live in a Chinese house. The Russians are retreated about 50 miles away. Port Arthur will soon be captured."

This writer is one of the most beautiful Christian characters I have known in Japan. He stood at the head of his medical class, and always seemed to be at the head of anything he undertook. It is a great joy to me that these young men were spared through so many battles, and I trust they may return to Japan to fight for the Lord.

Leila C. Winn.

LETTERS FROM MISSIONARIES

NORTH INDIA.

COUNTRY WORK.

MISS WHERRY wrote from winter camp in MORINDA:

Miss Jenks came out with me. This district is about ninety miles from Jagraon and there is no end of work among the Christian women. They are ignorant, and it is hard to persuade them to try to do anything. There are plenty of boys and girls here, but the mothers will not send them to school. We, however, are simply keeping at it; I know of no other way.

This district is worked by Mr. Uppal, a very good man, and twelve workers under him. At present those coming out in the Punjab are mostly from the low caste, and it is wonderful how he handles them.

HE BAPTIZED TWELVE

last week, and married several lately—this last a very difficult thing;—the people think so much of all the old customs, like finding a wife for their boys among their own lineage. To-day we went to a village three miles away. An old man there, who says he is one hundred years old, had walked fifteen miles and was going back, on foot, the same day. He had been a highway robber; now he is a Christian, and has a son who is doing Christian work in this district.

FROM A NEW MISSIONARY.

MRS. E. E. FIFE wrote from LODIANA, Jan. 18, 1905:

Fifteen years ago, Mr. Fife and I came to India under the United Presbyterian Board and were here for four years, when we had to go home on account of Mr. Fife's health. It looked then as though we would never be able to return to India, so Mr. Fife decided to do what he had long contemplated and entered the Presbyterian Church; he became pastor of the First Church of Boise. Although we were very nicely situated there, we never could forget India. Finally we decided that we could not any longer bear the responsibility of staying away, and we are so glad and happy to be here. Mr. Fife was able to go to work at once in spite of his ten years at home, and I think he enjoys the Boarding School more all the time. A class of eight goes up this year for entrance examination and, if successful, several will go on to college. A number of boys are looking forward to the ministry. They are getting some practice even now by going to near villages to preach and on Monday evenings to the chapel in the city. They enjoy it and are glad when their turn comes for going. We had the higher class boys in for afternoon tea and games and I must say I never had eight nicer, better behaved boys in my house in America than these Indian boys. Most of the larger ones speak English nicely.

WEST INDIA.

CHRISTMAS WEEK.

MISS MINOR wrote from RATNAGIRI, Jan. 20, 1905:

We particularly enjoyed beginning Christmas festivities with a Holy Day. Christmas morning early, I went out a mile and a half to my Sunday-school; 15 boys were waiting with the school-master. They knew the story of the birth of Christ, and it sounds rather quaint as they tell it in their own words. After class, the master and I came in town to church. It looked like Christmas with all the decorations, and it seemed precious to celebrate the communion on Christ's Birthday. In the afternoon, the Y. M. C. A. held a Christmas service, and later we met with our English friends and the Church of England service was read.

Monday morning our servants received their remembrances in money, and other people in town took occasion to come and ask for a *buckshish*. In the evening a Christmas tree in the church scattered its fruit among the children and Christian people, The girls had dolls, and it was a pleasure to see the tender hugs they received from their new little mothers.

Tuesday, church picnic, five miles away on the seashore. Perhaps you shudder to think of bathing in the sea at this time of year. But it did not affect the people here that way; young and old enjoyed the outing and good dinner. Wednesday I presented gifts to my small Mahar school—low castes. They are respectable people who want their children to learn. The place seems devoid of girls, but the boys have made excellent progress. They came to school clothed in a few rags which daily became more ragged, so the *piron*, or shirt, seemed a suitable gift for them. After our exercises the *pirons* were distributed, the boys marched out in their nakedness and rags, and returned in a few minutes transformed. A pocket directly in front, India style, added much to the *piron* in the boys' estimation. Sweets and singing "God Save the King" closed the entertainment. Several missionaries attended and people of the settlement

gathered on the outside to look on and considered that it had been a great occasion. Friday, Miss Shelton of the Zenana Mission had a prize-giving for her school of caste children, from Brahmans down.

The station has assigned a preacher, and his wife, a Bible woman, to help Miss Jefferson and me. These have long been prayed for. They seem good people and we trust will be useful in leading many to our Master. Miss Sybel Brown is working hard at Marathi. She is on her second year's course and is making Pilgrim quickly Progress on his way.

It is a joy to be here. Dear Mrs. Stebbins, one of our returning party to India, has been called to the Heavenly Home. She was a sweet woman and endeared herself to all who met her.

JAPAN.

THE SOLDIER BOYS IN HOSPITAL.

MRS. MCCAULEY wrote from TOKYO, Feb. 2.

The W. C. T. U. has published two White Cross tracts, twenty thousand of each, and I have with my own hands given five thousand of these to wounded soldiers, as they lay in rows of hundreds, side by side, in Toyama hospital, where I visit weekly; we have unlimited freedom to hold preaching service, song service, distribute tracts and gospels. We gather six hundred together inside, in a room, or a thousand outside for a service. We have ceased to count the gospels we give out, surely between ten and fifteen thousand since October, and every time we go we find men that have not received a copy.

The hospitals in that inclosure accommodate 6,000–7,000 men, some of whom are leaving constantly and new men taking their places. They are eager to get tracts and gospels and

OUR "WAR SONGS,"

as they call them (hymns set to war tunes), are sung everywhere. The man lying with bandaged eyes, that will never again see light, sings over and over the hymn he has learned from his comrade, on the next cot. The poor fellow in splints and plaster-cast says, "Give me a war song, there is

NOTHING WRONG WITH MY TONGUE.

I can sing, even if I can't go to your concert!" —*Concert!* that is what they call our song service—"I can learn the tunes all right from the fellows when they come back; why, we sing here all the time." We print the songs on a mimeograph by the thousand, so we keep up with the demand.

I had a nice note from a soldier who had read a White Cross tract. "Thank you very much indeed. Ah,

IF A MAN COULD LIVE UP TO THAT

standard he would be satisfied with himself. His friends and the world would be satisfied with *him.*"

The hospital seems God's opportunity for reaching the young men of Japan. Heretofore they had "no time;" now they have fallen in battle, are brought under the Red Cross, and, in the hospital, time is the only thing of which they have a superfluity and the gospel message is the only one that seems to fit them to go out and again face the awful odds of battle. Many soldiers are now students of the Word, seeking; some are under deep conviction, and some are decided and rejoicing in the new life in Christ Jesus. We have requests to "Buy me a Bible, a

WHOLE BIBLE, WITH A LEATHER BACK,"

and the money is sent to pay for it. It is a privilege to carry the message to such eager hearts. May God get to Himself many disciples during the weary days and weeks of convalescence!

SYRIA.

MRS. HARRIS wrote from HADETH, Oct. 24, 1904, just before going home to Tripoli:

The summer's sojourn in this mountain village has been most satisfactory. Perhaps you remember that missionaries have received bitter opposition and persecution here, from the priests, instigated by "His Blessedness" the Maronite Patriarch, whose "Chair" is only half an hour distant and in full view. Last year there was very little annoyance and this year all has been lovely. Hadeth has the best climate of any village in our Lebanons and is recommended by our medical missionary.

The people, though not afraid, this year, to welcome us to their homes, dare not openly attend our services. They seem glad to listen to the Bible both in their own homes and when calling upon the Americans, and they have listened to much

PLAIN TRUTH ABOUT THEIR SINS.

Even the priests are civil to us, and all others are very cordial and polite. You know the children always beat true to the public heart, and since they are pleasant we know the peo ple have changed their opinion and speak well of us at home. Now, instead of stones, the children throw pleasant words after us in the streets.

A pretty girl who left here at eight years of age

RETURNED FROM SOUTH AFRICA

this summer and finds Syria a foreign land,

after ten years among English people, where she attended school and then learned the dressmaking trade. All the customs are so different here that, with nothing to do, she finds it insufferably dull. She told me how she dreads the winter, as, having no glass windows, the board shutters must be closed to keep out cold and snow. As she expressed a wish for English reading, I promised to send her a bundle of books when I go down to Tripoli, but, alas! when I went to bid her good-by she told me not to send them, as her father refuses to let her read English. "Why?" I asked. "Oh! he wants me to learn my own language." I entreated her father to allow me to help make the winter less dreary for Annie, but in a shamefaced way he said little and I understood the reason. The priests fear the Protestant religious influence in books and papers which they cannot themselves read and so forbid them entirely. Two girls here are anxious to go to Tripoli School, but by one pretext or another are delayed.

CHINA.

DR. MARY FULTON wrote from CANTON near the end of 1904:

I found everything in fine order at Lafayette Compound, thanks to Dr. Niles, who so kindly looked after my work during my absence. The past month has been the best in the hospital's short history. You remember we used to have two or three calls a month, in the early days of women physicians here. In October we had forty-seven calls to homes. Many were too poor to pay anything and we are happy to give to such the best service we can. Others paid us over $200. One dear Christian woman, knowing how much we need land, willed us $500 for this purpose. I am in a fever to get up

THE MATERNITY WARD.

The weather is fine and it is just the time of year to build.

Yesterday a six months old baby was brought in suffering from a huge swelling in the neck. It was getting so thin and weak that the mother was in despair. After we drew away ten ounces of fluid, the little one was comfortable, and the mother is now in David Gregg Hospital with two nurses to help her care for the child. So you see while it is good to go to America and be refreshed by meeting the finest Christians the world affords, it is even better to be in the midst of suffering and dark heathenism. Relief through medical aid makes life a new thing to many. It is generally but a step from that, to faith in the Great Physician.

MRS. E. D. VANDERBURGH, formerly of Hainan, wrote from SIANGTAN, Hunan:

Our Hainan dialect is of little use here in Hunan. We are nicely settled now, and have begun to use what little we have learned. I have received a good many women in my home, and visited some at the hospital, doing what I could by a friendly interest, where I could not speak much. We shall take root gradually after our transplanting, and we thank God that we are permitted to be back in China.

We miss our dear friends of Hainan, for we had sweet fellowship in our work in Nodoa, and I loved Mrs. McClintock and Mrs. Melrose as sisters, and the dear native workers we miss very much. Dr. Vanderburgh has been able to keep his hospital and dispensary open almost from the first, and has spent half of each day at language study, in addition.

MISS EMMA SILVER wrote from SOUTH GATE, SHANGHAI:

The writing of fifty letters last month and thirty-five the month before, most of them at night, has taxed my nervous energy. Though I am fully determined to hold to the rule that no writing is to be done at night, yet here I am doing that very thing. I keep thinking, "When I get these important ones off."

Each morning I have a class in the Acts with my Bible women. I am enjoying this study very much for it is more thorough than any I have been able to have with Chinese women yet. They now begin to see the method and know how to prepare their lessons. I had to forbid their saying they were "stupid" and "had no memory," for every day they put that forward as reason for being unable to do better, and in every prayer they told the Lord how stupid and dull-headed they were, until I suggested that it was not very honoring to God for He it was who had made them.

To-day we had an interesting talk on their personal experience of being unready to give up the worship of ancestors. They said that even after they had given it up, they could not but wonder if the dead were being mistreated, and might punish them for being undutiful. My brightest and best little woman told how she used to go home and set out this feast for the dead, when her employer did not know it.

The building for our women's work is almost finished. In March, I expect to hold a month's class in this new house, which is a boon to us.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, 1905.

Subject: JAPAN.

DUX CHRISTUS, Chapter V. "*Woman's Work for Woman.*"

Aim—To appreciate the special need of Japanese women for Christianity, and what it can do for them.

Questions.—T. H. P. SAILER, Ph.D.

(1.) How do the position and rights of a Japanese woman contrast with those of an American? What different conception of the family is responsible for this?

(2.) How will Christianity affect Japanese family ideals and woman's position?

(3.) What are five best things that a woman missionary can do in Japan?

(4.) In view of the present conditions of home life, what four principles should you observe in conducting a boarding school for girls in Japan?

Answers.—Adapted from *Dux Christus.*

(1.) To become a wife is to be a daughter-in-law, a name too often synonymous with drudge or slave. The ease and frequency of divorce, polygamy and concubinage make family life impossible. Rank or subordination, rather than love or affection, is the predominating idea.

(2.) The educated Christian girl makes a helpmeet for her husband and perpetuates the training of a Christian home.

(3.) (1) To instil a high ideal of womanly purity and honor; (2) to cast out the devils of superstition and evil craft; (3) to relax the grip of the pagan priest; (4) to build up Christian character; (5) to help realize Christian homes.

(4.) Some of the principles to be kept in mind are: (1) Girls must not be unfitted for their future station in life, so that they will be extravagant or discontented; (2) they should be trained in such Christian activities as shall be possible in their homes; (3) they should be made good housekeepers; (4) they should be prepared to take an intelligent interest in their husbands and children.

Subjects for Papers.

(1.) Instances to illustrate the position of woman in Japan—Bacon, *Japanese Girls and Women,* Chapters III, IV; Gulick, *Evolution of the Japanese,* Chapter IX; Chamberlain, *Things Japanese,* art., *Women.*

(2.) The education of Japanese women—Bacon, Chapter II; Lewis, *Educational Conquest of the Far East,* Chapter V.

(3.) The outlook—Bacon, Chapter XIII; Clement, *Handbook of Modern Japan,* Chapter XIII; Gulick, Chapter XXIII.

Close with earnest prayer for our Japanese sisters and for those working with them.

A Wisconsin Secretary of Literature sends the following: One excuse given for not taking the magazine was, "There is no need for any but the officers of the missionary society to take the magazine." I suggested that the mayor and town council should be the only ones to take the local papers and we could go to them for the news.

MOTHERS, LISTEN!

Mothers, sitting happily beside the nursery light,
Little ones about you; will you not, to night,
As you bend to kiss them, smoothing tangled curls,
Breathe a prayer for India—India's hapless girls!
Children, yet unchildlike! strange, misshapen lives,
Bartered and bound and blighted—India's infant wives?

Mothers, with children kneeling with reverent folded hands,
Comes to your heart no feeling for those in the far-off lands
Who pray to the bestial Krishna?—no one has told them, you know,
Of the kind, compassionate Jesus who loved the little ones so—
No one has whispered the message so sweetly, so tenderly given;
They never have dreamed that as "children" we enter the Kingdom of Heaven.

Mother, with no dear one sleeping close to thy tender breast,
Mother, art thou weeping? And still, God knoweth best.
It is well with thy child: but kneeling there by her tear-wet grave,
Pray, pray for the children of India, flung to the Ganges' wave—
Innocent, helpless victims. Oh, women of free, sweet lives,
Open your hearts to India,—India's widows and wives!

Mothers, when in the dawning you bend for the kisses sweet,
Smiling at joyous laughter, the patter of gladsome feet,
Will you think of a mother of India selling away from its home
A child like to these—a poor, frightened mite—helpless, alone!
Marriage! Ah, hateful mockery! Passion and murder and blight—
God of the weak and defenceless, send, oh, send India light!

—*Mrs. L. H. Drake.*

TWO PRAISE MEETING ANNIVERSARIES IN DENVER.

Since 1880 an Annual Praise Meeting has been held by women of the Central Church, Denver, Colorado, and the twenty-fifth anniversary, February 3, was "keyed up to the same pitch of thankfulness and love with which the first song was sounded twenty-five years ago." Four women who shared in that first praise meeting are still living in Denver. "From them," writes one, "we hear such expressions as: 'Oh, the thrill of that first meeting!' 'The remembrance awakens a new song of joy.' I sometimes wondered why that first meeting was better than later ones; the secret now came out. They were surrounded with difficulties and discouragements until their only relief was to turn humbly to the Father; they received the blessing and that glad day has been with them all these years."

On the 10th, the women of Twenty-third Avenue Church held their twenty-first Annual Praise Meeting, four organizations uniting in "one of the best meetings we ever held."

The Story of Chisamba, A Sketch of the Africa Mission of the Canadian Congregational Churches. By H. W. Barker. (E. C. Austin, 117 Carlton St., Toronto, Can.) Price, postpaid, 55 cents.

The Portuguese Province of Angola, on the West Coast, is the field in which these Canadian churches have been working since 1886, and this unpretentious story is truthful, rings true for missions and is well worth reading.

Missionary Studies for the Sunday School. George Harvey Trull, Assistant Minister Fifth Ave. Presbyterian Church, New York. (Foreign Missions Library, 156 Fifth Ave., New York.) 64 pp. Price, single copy, 15 cents.

Each study is divided into sections and concludes with a set of questions. The subjects are, Mountaineers of the South, Foreigners in the United States, Carey, Livingstone, Paton, John K. Mackenzie (of China).

CHANGES IN THE MISSIONARY FORCE.

DEPARTURES:

February 25.—From Philadelphia, Dr. and Mrs. R. M. Johnston and children, returning to West Africa.

Rev. Melvin Fraser, returning to Élat, West Africa.

March 8.—From New York, Rev. C. W. Forman, M.D., returning to India, leaving Mrs. Forman and their children in Wooster, Ohio.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards.

On India:

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges	4 cts.
Hospital Work	3 cts.
Home Life	2 cts.
Illustrated Programmes	per doz. 5 cts.
Hero Series	2 cts.
The Year Book of Prayer	10 cts.

For Mission Study Classes:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Each, cloth, 50 cts.; paper, 30 cts.

China for Juniors	10 cts.
Japan for Juniors	20 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

April. Topics for Prayer: *Our Missionary Candidates, India.*

IT is with sorrow we record the death of Mrs. E. M. Hunt of Trenton, N. J., president of New Brunswick Presbyterial Society. A beloved friend, a faithful and long-time fellow-worker whose sweet and gracious presence was ever welcome in our meetings, we shall miss her; but she is perfectly at Home and radiant in the heavenly service.

READ AGAIN in our column of March WOMAN'S WORK Mrs. Turner's paragraph on the importance of our presbyterial meetings this spring. As these meetings are close by or in your own midst as compared with the distance to the great Biennial Assembly, let our women gather not in small delegations but in great numbers, that the fires of enthusiasm may be received and carried home to the fireside of every auxiliary.

REMEMBER our Treasurer's books close April 20.

IN China our missionaries are greatly helped in work among the young by gifts from America of dolls, little sewing-bags, needle-books and picture scrap books. Let us remember to send these in time for grateful Christmas use, but let us also avoid inserting pictures of women in low neck and short sleeves, or pictures of men and women dancing, or fashion plates of small-waisted women. As missionaries labor for the unbinding of small feet, shall the Chinese ask of them, "Is it not more hurtful to bind the waist?" The Chinese love pictures of little foreign children and do not criticise low neck and short sleeves for the little ones.

OUR new *Over Sea and Land* pleases the children. The boys like it. They like its being short and to the point. They read it straight through and praise it with shining eyes. Let our leaders of bands remember it is

not for them, it is for the children, to kindle their young hearts with love for the Master's work at home and abroad. The subscription lists are growing. See on page 26 of March *Over Sea and Land* the subscription map. What can each missionary woman do to augment these figures for the June reprint? Much, verily.

INDIA LEAFLETS—*A Bit of Zenana Work*, 1 ct.; *Bartholomew Ziegenbalg*, 2 cts.; *Flash Lights*, 3 cts.; *For Love's Sake*, 1 ct.; *Satabia*, 2 cts.; *Sooboonagam Ammal*, 3 cts.; *What is a Zenana?* 1 ct.; *Woman's Rights in India*, 1 ct.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THE Thirty-fourth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in Central Church, corner Eighth and High Streets, Des Moines, Iowa, April 25, 26, 27. At the opening meeting, 8 P. M., Tuesday evening, Rev. John Balcom Shaw, D.D., will be the speaker. During the two-day sessions, speakers from India, China, Persia and Japan will present phases of work in the different countries where they have labored. Send names of delegates to Mrs. W. H. Baily, 1810 Sixth Avenue, Des Moines, Iowa immediately. You cannot afford to miss having a representative there.

HERE we are at the close of our fiscal year. Have we reached the goal aimed at a year ago? Have we grown in missionary knowledge and interest, and have we helped to impart to others a portion of our interest? If not, let us promise ourselves the pleasure and joy of it all this next year; plan in thought and by prayer to gain some new workers.

IN a note, comes this word of a presbyterial prayer-meeting: "About seventy-five were present. We had three-minute talks about our nine missionaries, each talk followed by a short prayer for that special missionary. . . . I had written to twenty-three people to take part and not one disappointed me; I think this quite remarkable." It *is*, but should it be? In clubs, members feel bound to keep their appointments; why not in this far greater and most important cause?

A LITTLE circular from the Board has gone to the auxiliaries, asking that the prayer week preceding Easter (April 16-22) be marked by self-denial in meat and drink and raiment, to the end that the Kingdom of God upon earth be hastened. The individual gifts may be small but, if they are many, the aggregate will be large, and, as of old, the Lord sits over against the treasury marking the bounty of the rich and the mites of the poor.

HAVE the Bands which have taken shares in the school in Valparaiso, Chili, or in the Mary Wanamaker School, India, and *El Faro* in Mexico, thought of getting the little "coin fillers" to use in raising money to pay for these shares? If you have a share in the school in Chili, the children may have with each "coin holder" six little Chilian flags for the "stickers," Mexican flags for *El Faro* or Indian flags for the India school. These coin holders are six cents each, and each child can easily get thirty cents in its holder.

HELPS FOR THE MONTH: *A Bit of Zenana Work*, 1 ct.; *What is a Zenana and Who Lives in It?* 1 ct.; *Caste and Its Result*; *Idolatry in the Twentieth Century*, *Satabia, a Child Wife*; *My Own Story*, each 2 cts.; the Annals of *Judson, Wm. Carey* and *Alex. Duff*, each, in paper, 18 cts.; cloth, 30 cts.

Room 48, 40 E Randolph St., Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-fifth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday and Thursday, April 26, 27, in the First Presbyterian Church of Ithaca, N. Y., and will be opened with a devotional meeting beginning at 10 A. M., led by Mrs. Stevenson of Cayuga. The Credential Committee will be in the church at 9.30 A. M. to attend to the enrollment of delegates and distribution of badges. Delegates and missionaries attending this meeting will meet with cordial hospitality, and applications for entertainment may be sent to Miss Mary E. Humphrey, 301 N. Tioga St., Ithaca, N. Y, Chairman of the Hospitality Committee, not later than April 15. Board will also be secured for others desiring it at hotels or boarding houses. As it has been found that regular excursion and mileage tickets on many roads offer greater advantages than reduced rates, no effort will be made to secure the latter. A helpful and interesting programme has been prepared, with the hope that there may be a large representation of our societies and auxiliaries to reap the benefit.

THERE has been no change in our *fiscal* year, which closes April 1. There will be still time for belated contributions to be sent to your presbyterial treasurer after you see this notice, and every penny is needed.

RECENTLY there have been added to our leaflets two which are of special importance, as they pertain to the relation of the Bible to missions and missions to the Bible. *Daily Bible Readings* is for older workers, and supplies a three months' course. It presents six subjects: (1) Christ the typical missionary—His methods of work and their lessons to us; (2) Christ's commands for missionary endeavor and His dependence upon us; (3) Our obligations to our neighbors—near and far; (4) The first missionaries; (5) Missionary tours with Paul; (6) The secret of successful effort.

The second leaflet, *The Bible in the Mission Band*, by Miss C. T. Davison, is most opportune and will be of great service to the leaders of young people, suggesting a simple, natural and effective way in which to use the Bible in their meetings. How often a leader will pick out at random a few verses which have not the slightest relation to missions, when, by the exercise of a little of the care bestowed on other parts of the programme, she would find in the Bible storehouse just the story, or character, or event which would light up and give the keynote to all that is to follow!

These two leaflets cannot be too widely cir-

culated and used by leaders and others interested in Bible study. *J. V. C. M.*

LEAFLETS ON INDIA: *If They Only Knew, Premadini, Story of Satabia, In the Tiger Jungle, Sketch of William Carey*, each 2 cts., 15 cts. a dozen; *What is a Zenana?* 1 ct.

From Northern New York.

THE Thirty-third Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held in the West End Church, Albany, April 19, 20. The sessions will open Wednesday afternoon, and there will be a popular meeting in the evening. The address will be given by Rev. Geo. P. Pierson of Japan. Thursday, there will be addresses by Mrs. H. M. Andrews of India and Dr. W. J. Swart of Siam.

All delegates who desire entertainment over night are requested to send their names, with full addresses, to Mrs. S. L. Hays, 646 Central Avenue, Albany, not later than April 10. Further notice will be sent to all the societies. Any not receiving the notice by March 30 will please notify Miss E. A. Darling, 4 Nelson St., Auburn, N. Y.

IT is hoped that the letters sent to all the societies by the District Secretaries will bear fruit in prompt remittance of all moneys by April 1, and with all pledges met, let us come up to our Annual Meeting with a full treasury, that we may claim the promised blessing.

A LETTER from Mrs. Adams tells us that Dr. and Mrs. Weber have gone to Benito for the present, where they seem to be needed even more than at Efulen. The missionaries were all anticipating Dr. Halsey's visit, and Mrs. Adams was rejoicing that Mr. Adams would soon be home again, after his long absence.

A LETTER from Mrs. Velte tells of the outbreak of plague at Saharanpur, India, where she stopped with her little daughter on her way back to her station.

A MOST interesting letter has been received from Mrs. Noyes; copies can be had from Miss Knight, who, in addition to letters from our own missionaries, can furnish those of our sister societies. Societies desiring envelopes for thank offerings can obtain them from Miss Knight, 17 Second Avenue, Upper Troy, N. Y.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A.M. at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE dates for the following presbyterial meetings have been received by Mrs. Miller:

Larned Presbytery—	McPherson,	April	5-7;
Solomon	"	Salina,	"	11, 12;
Osborne	"	Osborne,	"	14;
Emporia	"	Peabody,	"	18, 19;
Neosho	"	Parsons,	"	20, 21;
Ozark	"	Springfield,	"	19, 20;
St. Louis	"	2d Pres. Ch.,	"	7;
Oklahoma	"	Ponca City,	"	19.

We hope that each meeting will be largely attended and bountifully blessed.

ON Feb. 7, we were singularly fortunate in having with us Rev. and Mrs. W. S. Faris of Ichowfu, China. They told of Dr. Fleming's new house, which is finished and now in use, and of the hospital which will be ready for occupancy this spring. We expect to go to Annual Meeting with the glad news that every cent of the $4,000 has been raised,—a fitting and enduring memorial of the first twenty-five years of our Board's life.

WE had also with us Miss Bertha Miller, who has finished her training as a nurse at St. Luke's Hospital, a course of three years, and is now awaiting appointment to the foreign field. The meeting, we are happy to say, was representative and unusually large.

A FULL description of Dr. Fleming's house and hospital will appear in the April *Quarterly*. All missionary letters, however, will be reserved for Annual Meeting and will be published in part in the *Annual Report* of the Board.

THE mid-monthly meeting was made unusually attractive by the presence of our C. E. missionary, Rev. W. Y. Jones of Fukui, Japan. Mr. Jones spoke entirely of encouraging features of the work,—the rousing of the native church: the rare opportunities for evangelization offered by the war; the sweeping away of government opposition and discrimination; the gift of $1,000 made by the Emperor to a Christian orphanage, and the tone of the press, which is taking a higher ethical standard with regard to licensed prostitution.

Mr. Jones expects to return to Japan this coming May, as Mrs. Jones' health is very much improved.

AT this meeting letters were reported from Mrs. McClure, Mrs. Grierson (Jennie Sherman), Mrs. Dager, Dr. McArthur, Miss Carrie Clark, Miss Gibbons, and Mrs. Garvin. The letter of Miss Gibbons was full of the Japanese war; Mrs. Garvin's, from Copiapó, was an unusually interesting one, even for Mrs. Garvin; Miss Clark speaks of her studies at Allahabad, preparatory to her work at Woodstock. Just think, what a fine budget for the Foreign Secretary's report at Annual Meeting! Don't you want to be there to hear it all, and meet Miss Edna Cole and Mr. Harry Salveter?

BUSINESS to be transacted at Annual Meeting will be of the utmost importance. Notices are to be sent to each auxiliary concerning changing the meetings of the Board from *annual* to *biennial*, together with reasons for this change and the alterations in the constitution necessitated thereby. These notices will be sent out more than thirty days before the meeting at Muskogee, so as to comply with our constitution. It is to be hoped that delegates will come up to the meeting fully instructed as to the opinions of their auxiliaries and prepared to vote intelligently.

From San Francisco.

Public meeting first Monday of each month at 10.30 A. M. and 1.15 P. M. at 920 Sacramento St. All are invited. Executive Committee, third Monday.

THE Thirty-second Annual Meeting of the Woman's Occidental Board of Foreign Missions will be held at 920 Sacramento St., San Francisco, Wednesday, Thursday and Friday, April 5, 6, 7.

AN invitation is extended to delegates from our societies to be present and entertainment will be tendered. Delegates may address Mrs. L. A. Kelley, 1928 Vallejo St., San Francisco.

A FEW of our officers were pleased to meet Mr Raymond P. Gorbold *en route* to Toyama, Japan. Our excellent Japanese table boy was pleased to know him, as his home is in Yamaguchi, the place of Mr. Gorbold's former labors.

AT a great anniversary which all Japanese love to celebrate, we were specially interested in the singing of the Japanese National Hymn by two or three thousand present. All sang with great fervor, even the little boys and girls, whose voices were distinctly heard.

OUR Secretary of Literature will publish a new Catalogue of our leaflets, and new editions of some of our local leaflets are also to be published.

OUR magazines are very satisfactory—both have had changes—WOMAN'S WORK in name, and *Over Sea and Land* has a new dress entirely and is very attractive. It has been reduced in price, and young people and children will ask for it, we are sure. Let us during the coming year have a little rivalry over the circulation of our magazines. Those who have the most subscribers should go on the list for the Roll of Honor.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

Prayer Union.—*Presbyterial Societies.*

THIS is the month of presbyterial society meetings. The work of each local society is about finished for the year. The presbyterial societies are carefully gathering up the results to pass them on to the Board. The Board still further binds together these results and sends them on to the Assembly's Board, which distributes them to mission fields. Local societies, presbyterial societies, North Pacific Board, the Assembly's Board, each are pledged for the work, and this pledge is based on the faith that every organization will do its part. The needs of our mission fields dictate the year's work and govern the meting out of apportionments.

THE Seventeenth Annual Meeting of the North Pacific Board will be held in Tacoma, April 19, 20. We hope that every presbyterial and local society near enough to Tacoma to make attendance possible have appointed a delegate. Please send names of delegates to Chairman of Hospitality Committee, Mrs. R. P. Shaw, 2317 Sixth Ave., Tacoma, Wash. Careful plans are being made by the women of Tacoma for entertainment of guests. The programme promises to be an interesting one. It is hoped that there will be a large attendance. Members of C. E. societies are urged to be present to meet and hear Rev. H. M. Andrews, their representative in India. This is his first opportunity of meeting with us and telling of his work in India after an absence of about fifteen years. Miss Helen Clark of Neah Bay will be at the meeting. She never fails to awaken interest in the Indians, as she tells of her brave struggle to give them the gospel. Her bright, courageous spirit is an inspiration to all who hear her. Other missionaries are expected. Miss Julia Hatch will give a report of the field work. She will report a year of growth and improvement. Three presbyterial societies have been organized and the fourth is expected to be organized before the Annual Meeting. She has visited nearly every part of the field from Idaho and Northern Washington to Southern Oregon, organizing societies in many parts of the country where they were unknown.

LET us go up to the Annual Meeting expecting to receive fresh impulse and enthusiasm for future work and we shall not be disappointed.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Feb. 1, 1905.

* Thank Offering..

ATHENS.—Amesville, C.E., 5; Gallipolis, 12; Marietta (*26.65), 45; Warren, C.E., 8, $70.00

BELLEFONTAINE.—Belle Centre, 4; Bellefontaine, 25; Crestline, 5.83, C.E. Jr., 50 cts.; De Graff, 2.50; Forest, 6; Galion, 12, C.E., 8.73; Kenton, 15; Urbana, 25, 104.56

BLAIRSVILLE.—Wilmerding, C.E., 2.22

CARLISLE.—Harrisburg, Market Sq., Miss Keefer's Cl., 25; Newville, Big Spring, 50; Upper Path Valley, 5, 80.00

CHILLICOTHE.—Bourneville, 9.55; Chillicothe, 1st, 70.75, C.E., 3.12; Frankfort, 7; Hillsboro, 18.75; Sycamore Val., 3.75; Marshall, 1; Mt. Pleasant, 5; North Fork, 5; Pisgah, 5.51; Salem, 10, C.E., 10; Washington, C. H., 6.90; Wilmington, 10, 166.33

CINCINNATI.—Norwood, Westm'r League, 4.80

CLEVELAND.—Clevelaud, Case Ave., 25; Eell's Mem'l C., E., 25, 50.00

ERIE.—Bradford, 55, Silver Links, 25; Cambridge Springs, C.E., 15; Coolspring, 12; Corry, C.E., 5; Edinboro, 2.42; Erie, Central, 143, C.E. Jr., 1; Chestnut St., C.E., 3.75; Park, C.E., 32.50; Fairfield, 11.64; Franklin, 100, C.E., 30; Fredonia, 26; Girard, 7.19; Hadley, C.E., 5; Jamestown, 18.49; Meadville, 1st, 25, C.E., 5; Mercer, 1st, 11.88, Y.L.S., 25; Oil City, 1st, Y.L.S., 50, Cheerful Workers, 12; Tidioute, 100, C.E., 15, C.E. Jr., 14; Titusville, Alexander Bd., 75; Union City, 55; Utica, 9.70; Warren, 130, Arbutus Bd., 150; Waterloo, C.E., 2, 1,172.57

HUNTINGDON.—State College, C.E., 32.55

JERSEY CITY.—Englewood, 1st, 750; Paterson, East Side, 40, 790.00

LEHIGH.—Easton, South, C.E., .60

MARION.—Sunbury, C.E. Jr., 2.56

MAUMEE.—Lost Creek, C.E., 5.00

MORRIS AND ORANGE.—Orange, Central, A Gentleman, 1,000.00

NEWARK.—Newark, Forest Hill, 30.00

NEW BRUNSWICK.—Amwell, 2d, 1.20; Ewing, C.E., 3; Flemington, 16.85; Hopewell, 5, C.E., 3; Lambertville, 100; Lawrenceville, C.E., 10; Milford, C.E., 15; New Brunswick, 1st, 25; Pennington, 41.45; Princeton, 1st, 118.96; Stockton, C.E., 4; Trenton, 1st, 125, C.E., 12.50; 3d, C.E., 25; 4th, 100, Y.L.S., 25, C.E., 6.25; Bethany, 17; Prospect, 30; Walnut Ave., 4, 688.21

NEWTON.—Andover, C.E., 10; Belvidere, 1st, 31.40; 2d, 25; Blairstown, 12; Hackettstown, 25; Newton, A Lady, 100, Watchers, 16.50; Phillipsburg, Westm'r, 32.85; Stillwater, 10.35; Washington, 75, 338.10

PHILADELPHIA NORTH.—Doylestown, C.E., 21.00

PITTSBURG AND ALLEG. COM.—Montour, C.E., 5; Vanport, C.E., 5, 10.00

REDSTONE.—Brownsville, 1st, C.E., 5.00

SHENANGO.—Slippery Rock, C.E., 25; Wampum, C.E. Jr., 1.45, 26.45

SOUTHERN VIRGINIA.—Refuge, Bd., 2.00

WASHINGTON.—Washington, 1st, C.E., 30.00

WASHINGTON CITY.—Anacostia, Garden Mem'l, 8, Guiding Star Bd., 1; Berwyn, Md., 6.25; Clifton, Va., 1.55; Eckington, D. C., 10, C.E., 5.96, C.E. Jr., 7.50; Falls Church, Va., 59; Hyattsville, Md., 5, C.E., 20; Kensington, Md., Warner Mem'l, 7.50; Lewinsville, Va., 5; Manassas, Va., 9; Riverdale, Md., 6.50; Tacoma Park, D. C., 7, C.E., 2.75; Washington, 1st, C.E., 6.25; 4th, 22.26, Jr. Miss'y Soc., 20.73, C.E., 3.88; 6th, 10, Cheerful Givers, 5, C.E., 1.25; 15th St., 5; Assembly, 10, C.E., 4.39; Covenant, 67.63, Girls' Miss. Bd., 6.75, C.E., 8.50, C.E. Int., 3; Eastern, 25, Y.P.C., 3.75, C.E., 3.75; Gunton Temple, 27, C.E., 5.80; Gurley Mem'l, C.E. Jr., 3.84 Heights, 20, Lawrence Hunt Bd., 10; Metropolitan, 40, Mateer Bd., 10, C.E., 10, C.E. Jr., 2.50; N. Y. Ave., 162, Y.W. Guild, 40, Bd., 10. L.L.B., 2, C.E., 4.05, Bethany Chapel, 2.20, C.E., 16.18, Faith Chapel, C.E., 10; North, 7.50; Western, 30, C.E., 12.53; West St., 25, C. E., 2; Westm'r, 25, Girls' Guild, 10; A Friend, 2.50, 959.25

YADKIN.—Thomasville, 1.00

ZANESVILLE.—Zanesville, Putnam, C.E. Jr., 3; Pres. Soc., 60, 63.00

MISCELLANEOUS.—P. H. E., 5; A Lady, Bridgeton, N. J., 25, 30.00

Total for February, 1905, $5,685.20
Total since May 1st, 1904, 69,981.88

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia.

Feb. 28, 1905.

A Lady, Phila., sent $25 to Dr. Alice Mitchell for her work in Woodstock, India; A Lady, Waverly, Mass., sent $15 to Mrs. Jas. M. Goheen, Kolhapur, India.

Error.—Under receipts from "Philadelphia North" in March issue, instead of "Mt. Airy, A Lady, 2.70" read 270.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for the month ending February 20, 1905.

* Indicates gifts for objects outside of appropriations.

ALTON.—Lebanon, Mrs. Lyman Marshall, $24.00
BLOOMINGTON.—Minonk, 5.50; Onarga, Mrs. A. L. Gould, 60; Reading, C.E., 12, 77.50
BUTTE.—Butte, Jr. C.E., 10.00
CEDAR RAPIDS.—Atkins, 3.35; Cedar Rapids, 1st, 106; 2d, 15; Central Pk., 7.65; Marion, 14; Mt. Vernon, 15; Vinton, 100; Wyoming, 6, 267.00
CHICAGO.—Anon., 30; Mrs. Wm. Borden, *1; Bethany, 2.90; Bethlehem Chapel, 10, C.E., 20; Brighton Pk., C.E., 2.15; Campbell Pk., 10; Central Pk., C.E., 10; Christ Ch., 6; Ch. of the Covenant, 37, Mr. and Mrs. Henry Hance, 75; Crerar Chapel, 2.50, C.E., 15; 1st, 46.50, *1.60, Helpful Workers, 2.50; 2d, 71. *8.40; 3d, 200: 4th, 107.75, *6; 6th, 77, C.E., 10; 9th, 3; 10th, Jr. C.E., 1; Emerald Ave., C.E., 4; Endeavor, 5; Immanuel, C.E., 5; Englewood. 1st, 6, C. E., 12.50; 41st St., C.E., 50; 52d Ave., 3.55; Ilyde Pk., 163, *290, Busy Bees, 12.50, C.E., 100; Olivet Mem'l, Inter. Girls, 23; Onward, Jr. C.E., 2; Ridgeway Ave., 1.46; Woodlawn, 2; Evanston, 2d, 74.44; Joliet, Central, 76.78; Lake Forest, 383, *10, Steady Streams, 5.05, C.E., 4; Wheeling, 14.80, 2,004.38
DUBUQUE.—Coggon, C.E., 1.60, Jr. C.E., *3; Farley, C. E., 1; Jesup, C.E., 1.30; Manchester, 1.46; Mayuard, 4,50, 12.86
DULUTH.—H. E. H., 12.45
FORT DODGE.—Burt, 9.00
GREAT FALLS.—Great Falls, 9.55, Miss Gara Gilchrist, 12.50, 22.05
HELENA.—Manhattan and Hamilton, C.E., 237.00
KENDALL.—Idaho Falls, 6: Rigby, 7, 13.00
IOWA CITY.—Davenport, Miss Sallie Walker, 20; 1st, Y. P.S., 30; Keota, C.E., 7; Princeton, C.E., 1.85; Washington, Jr. C.E., 13.71; Williamsburg, C.E., 5, 77.56
MADISON.—Kilbourn, Mrs. G. W. J., 28; Madison, Pr. Off., 75.50; Platteville, German, 12; Reedsburg, 25, C.E., 3, 143.50
MATTOON.—Anon., 25; Charleston, C.E., 22.31, 47.31
MINNEAPOLIS.—Andrew, 8; Bethany, 9.35, C.E., 1; Bethlehem, 34, C.E., 25; Buffalo, 6; 5th, 20.45; 1st, 21, Y.W.S., 14; Grace, 6.25; Highland Pk., 44, C.E., 5, Jr. C.E., 1.50, Sunshine Bd., 2; House of Faith, 5, Jr. C.E., 1.50; Oliver, 10.41, C.E., 2 50, Jr. C.E., 2; Stewart Mem'l, 39.47, C.E., 7.25, Jr. C.E., 50 cts., Mary Bradford Soc., 23.91; Westm'r, 278.05, Y.W.S., 35, C.E., 32.70, Riverside, C.E., 1; Vanderburgh Mem'l, 2.50, 639.34
MINNEWAUKON.—Bethel, 5.00
OAKES.—Enderlin, 6.60; La Moure, 7.50, 14.10
OTTAWA.—Paw Paw, Jr. C.E., 3.75; Sandwich, 5, 8.75
PUEBLO.—Cañon City, C.E., 8; Col. Sprs., 1st, C.E., 25; Florence, 5, Jr. C.E., 2.50; Ignacio, 1; La Junta, 9; Las Animas, 7; Monte Vista, 22, Mt. View Bd., 1.35; Pueblo, 1st, C.E., 11.25; Fountain, 5.55; Mesa, C.E., 13.50; San Rafael, C.E., 1.50; Trinidad, 4.40; Victor, 10. 127.05
SAGINAW.—Alma, 20.50, C.E., 7.27; Bay City, Mem'l, 2.50; 1st, 24.57; Grayling, C.E., 3.88; Ithaca, 20, C.E., 9.70; Saginaw, Warren Ave., 14.36, Inter. Dept., 2.09, Primary Dept., 1.47; Immanuel Ch., 1.78, C.E., 1.22; Washington Ave., C.E., 4.85; Grace, Dresser Bd., 6.55; St. Louis, 5, 125.74
ST. CLOUD.—Randall, C.E., 1.25; St. Cloud, 8, 9.25
SPRINGFIELD.—Springfield, 1st, Busy Bees, *40.00
WATERLOO.—Salem, 40; Unity, 5, 45.00
WINONA.—Albert Lea, 24.50; Chatfield, 11.35, C.E., 1.05; Rochester, 20; Washingtou, 5; Winona, 10; German, C.E., 4; Utica, C.E., 1, 76.90
MISCELLANEOUS.—Anon., for Korea, 1.00

Total for month, $4,049.74
Total receipts since April 20, 1904, 49,180.10

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.

CHICAGO, February 20, 1905.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1905

* Indicates Praise Offering.

BROOKLYN.—Brooklyn, Bedford, C.E., 40; Central, C.E., 5; 1st, 47.86; City Park, 14.70, Cheerful Givers, 4, C.E., 1 07; Lafayette Ave., Cuyler Bd., 60; Mem'l, 22.60, Girls' Bd., 2 50; Prospect Heights, 22.34, Children's Bd., 9, Jr. C.E., 1; Ross St., C.E., 50; Throop Ave., C.E., 50, Mission, A Friend, 12; Westm'r, 15.99, 358.06
BUFFALO.—Buffalo, Bethlehem, 10; Calvary, 67.50, Light Bearers, 7.45; 1st, Volunteers, 5; North, 53; Fredonia, 35; Orchard Park, 5; Portville, 175; Coll. Dr. Burnham's meeting, 5.50, 363.45
CAYUGA.—Auburn, Calvary, 14.72; Central, 100; 1st, 55; Westm'r, 5; Aurora, 25, Wells College, C. Ass., 50; Cato, 12; Cayuga, King's Daughters, 2; Dryden, 4; Five Corners, C. E., 5, 272.72
GENEVA.—Dresden, 3.18; Geneva, North, 6.25, Jr. C.E., 8; Naples, 12.50; Oaks Corners, 8.75; Ovid, C.E., 19.32; Penn Yan, 15; Phelps, 10; Seneca Falls, 12, C.E., 10; Shortsville, C.E., 15; Trumansburg, 13.60; Waterloo, "Lower Lights," 2; West Fayette, 1, 136.60
HUDSON.—Chester, C.E., 5 11; Middletown, 2d, 71.97; Monroe, 3; Ridgebury, C.E., 7.50; Scotchtown, 12, 99.58
LYONS.—Clyde, 20; Huron, Young Folks' Club, 15; Marion, C.E., 5; Sodus, 22; Sodus Center, 3.50; Victory, 6.42; Wolcott, 18, 89.92
MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25, Y.W.S., 50, 206.25
NASSAU.—Astoria, 10; Freeport, Jr. C.E., 6; Glen Cove, 10; Hempstead, C.E., 5.40, Jr. C.E., 5; Huntington, Central 4; Jamaica, 30, C.E., 10; Smithtown, C.E., 1 50, 81.90
NEW YORK.—New York, Bedford Park, Earnest Workers, 10; Bethany, 10; Central, 115.05, C.E., 220.81, Mizpah Chapel, C.E., 6.17; Ch. of the Covenant, 50, Babcock Circle, 5, Boys' Loyalty Bd., 5; Ch. of the Puritans, 50, Y.P. Assn., 100; Faith, Inter. C.E., 6.25; 1st, C.E., 6 50; 1st, Union, 18; 4th, 100; 14th St., 30, C.E., 30; Lenox, C.E., 10; Madison Ave., 5; Madison Sq., 1385; Mt. Washington, 6; Park, 67.50, Y.W.S., 67.50; Riverdale, Girls' Bd., 50; Scotch, 46.68; University Place, 625; West Farms, 10; Olivet, 40; West New Brighton, S. I., Calvary, 31.01, 3,106.47
NIAGARA.—Albion, 20; Barre Center, Bd., 3; Lockport, 1st, 41; Mapleton, 1.40; Niagara Falls, 1st, 12.50, *15; Pierce Ave., C.E., 3; North Tonawanda, 14.45; Somerset, C.E., 2; Wrights Corners, *10.33, Jr. Bd., 75 cts., 123.43
ROCHESTER.—Gates Center, C.E., 7.00
SYRACUSE.—Baldwinsville, 8.50; Canastota, 8.25, C.E., 14.87; Hannibal, 9.21; La Fayette, C.E., 10; Marcellus, C.E., 12; Onondaga Valley 1.25; Oswego, Grace, 15, 79.08
MISCELLANEOUS.—A Friend, 100; Coll. at Prayer-meeting, 53.18; Englewood, Mrs. Wm. Dulles, Jr., *special*, 50; Eustis, Fla., Y.P. Assn., 15; Penny-a-Day, 3.65, 221.83

Total, $5,146.29
Total since April 1, 1904, 44,166.00

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending February 24, 1905.

ARIZONA.—Deming, $15.00
CIMARRON.—Enid, 10.00
EMPORIA.—Argonia, 5; Belle Plaine, 10; Burlingame, 5; Derby, 5; El Dorado, 15.68; Emporia, 7.92; Newton, 15; Peabody, 15; Wellington, 177; Wichita, 1st, 91.46, Y.P.M.L., 125; West Side, C.E., 5, C.E. No. 2, 3.75; Winfield, 9, 489 81
KANSAS CITY.—Raymore, Westminster Workers, 24.00
NEOSHO.—Waverly, C.E., 10.00
NORTH TEXAS.—Jacksboro, C.E., 7.15
OZARK.—Monett, 5; Webb City, C.E., 2.38, 7.38
SANTA FÉ.—Las Vegas, 15, C.E., 13.44, 28.44
TOPEKA.—Wamego, C.E., 20.00
TRINITY.—Baird, 1.75
WASHITA.—Purcell, 8.75
MISCELLANEOUS.—Mary Holmes Sem., West Point, Miss., 11; Interest on deposits, 2.21, 13.21

Total for month, $635.49
Total to date, 9,790.17

MRS. WM. BURG, *Treas.*,
Feb. 24, 1905. 1756 Missouri Ave., St. Louis, Mo.

DATE DUE

JUN 1 5 1986			

FMCO 38-297